

# **Rig Veda Samhitā**

## **Maṇḍala - 7**

( Mantrās of Vasishṭha Rishi )

(Text in Devanāgarī, Translation and Notes)




**R L Kashyap**

## Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Rishis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The Present edition has translation of all the 841 mantrās in the 104 Sūktās of the seventh Maṇḍala of Rig Veda Samhita. Its focus is on the knowledge of the various deities, both individually and as a collective. One of its Sūktās, the so-called peace Sūkta (7.35) invokes the peace and well-being for all of us. This Maṇḍala describes the power of 26 deities in some detail having at least one Sūkta for each deity. This feature makes this Maṇḍala somewhat special and also highly useful. This Maṇḍala has several mantrās indicating some details of social life.



# **Rig Veda Samhitā: Seventh Maṇḍala**

**(Mantrās of Vasiṣṭha Rīṣhi)**

**(Text in Devanāgarī, Translation and Notes)**

- **Titles and Deities of 104 Sūktās**
- **104 Sūktās or Chapters: Text & Translation**
- **Basic Ideas in Rig Veda**
- **Subject Index**

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**Offered Gratefully to  
The Mother & Sri Aurobindo**

The men of strength  
who have fashioned excellently the mantra, human beings  
who have gone forward eager to hear the Word,  
and have illumined for me something of this Truth (SA).

मन्त्रं ये बारं नर्या अतक्षन् ।

प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीर्घयन्तस्य ॥

RV (7.7.6)

*Dedicated*

In loving memory of  
Sri Madhav P. Pandit (1918-1993)  
and Professor Saligrama K. Ramachandra Rao (1923-2006)  
for their help and encouragement

to the Rishis,  
the Pioneers and the path-finders  
इदं नम॑ ऋषिभ्यः पूर्वजेभ्यः पूर्वैभ्यः पथिकृद्भ्यः ॥ RV (10.14.15)

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## (iii) Note to the Readers

We are happy to present the translation of all the 841 mantrās in the 104 Sūktās of the Seventh Maṇḍala of Rig Veda along with the text and some explanation. All the mantrās of this Maṇḍala are associated with the Rīṣhi Vasiṣṭha.

As in our earlier SAKSI publications, the focus is on the wisdom in the Veda conveyed by the spiritual/psychological meanings of the mantrās. The primary aim of our book is to make the translation understandable to lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhitā: Tenth Maṇḍala' and 'Rig Veda Samhitā: Fourth Maṇḍala'.



It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in the Veda helped him to reveal the correct meanings of the words given here. In the appendix of this book, we mention the meanings of some of the important words in the mantrās.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, riṣhis, power of deities and some of the interesting topics in it.

#### (iv) Rīṣi Vasīṣṭha

All the sūktās of this Maṇḍala have been revealed to the seer Vasīṣṭha with the exception of the mantrās 7.33.10-14 which are associated with the sons of Vasīṣṭha (Vasīṣṭha-putrāḥ). The mantra (7.32.26) is jointly associated with both Shakti, son of Vasīṣṭha and the seer Vasīṣṭha.

Vasīṣṭha means one who is preeminent, possessor of many felicities or riches (Chhan. U. 4.1.2).

Note that the twelve sons of Vasīṣṭha are also seers having the revelation of several mantrās given in other Maṇḍalās.

Indrapramatiḥ, 9.97.4-6; Upamanyuḥ, 9.97.13-14;

Karṇashrut, 9.97.22-24; Chitamahāḥ, 10.122;

Dyumnikāḥ, 8.87; Prathah, 10.181.1;

Manyuḥ, 9.97.10-12; Mr̥ḷikāḥ, 9.97.25-27, 10.150;

Vasukrah, 9.97.28-30; Vṛṣhagaṇah, 9.97.7-9;

Vyāgrapāt, 9.97.16-18;

Shaktiḥ, 7.32.26, 9.97.19-21, 9.108.3, 14-16;

Parāshara Shāktya, 9.97.31-44; 1.65-1.73

Note that Parāshara Shāktya, the seer of many mantrās with intense charm in both sound and meaning is the son of Shakti and the grandson of Vasiṣṭha. Vasiṣṭha and Parāshara are mentioned together in (7.18.21) as being grateful to their friend and benefactor, Indra.

Vasiṣṭha is a well-known seer included among the celebrated seven seers mentioned in (10.137), namely Bharadvāja, Kashyapa, Gotama, Atri Bhuma, Vishvāmītra, Jamdagni and Vasiṣṭha. (7.33.14) states that Vasiṣṭha is the support for *uktha* mantrās and *sāman* mantrās; he teaches forcefully about the yajna.

Even in the period when the Veda was backside and Vedānta was dominant (around the time of the great teacher Shankaracharya) all the spiritual discussions began with the chant of a list of teachers in which Vasiṣṭha was explicitly mentioned.<sup>1,2</sup>

“The lineage is Viṣṇu (Nārāyaṇa), Brahma, Vasiṣṭha, Shakti, Parāshara, Vyāsa, (his son) Shuka, the great Gauḍapāda and the yogin Govinda”. Traditionally Govinda was a student of Gauḍapāda and the teacher of the great commentator Shankara. This mantra has been accepted by the four great pontificates associated with the teacher Shankara, namely those at Shringeri in the South, Puri in East, Dwāraka in the west and Badri in the north. In Nīlakaṇṭha’s

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<sup>1</sup> नारायणं पद्मभुवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च ।

व्यासं शुक्रं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ॥

nārāyaṇam padmabhuvam vasiṣṭham  
shaktim cha tat putra parāsharam cha;  
vyāsam shukam gauḍapadam mahāntam  
govinda yogindra mathāsya shiṣhyam

<sup>2</sup> This information is in, ‘Shankara and Adhyāsa Bhāshya’, by S.K. Ramachandra Rao, pub. Abhijnāna, 2002, pp. 22.

'Shankarābhyudaya Kāvya' (2.50), the lineage begins with Viṣṇu, while the other teachers are same with the name Govinda being left out.

The later Advaitins who became *Shaivās* in affiliation, use the following verse<sup>3</sup> which omits all names except that of Shri Shankara.<sup>2</sup>

In all the sūktās the name of the Rishi is Vasishṭha Maitra-Varuṇi, i.e., his father is Mitra-Varuṇa, the two deities together. The same is true for that the seer Agastya to whom 27 sūktās (1.165-1.191) of first Maṇḍala were revealed. Hence Agastya and Vasishṭha are brothers. (7.33) give some details about the birth of both Vasishṭha and Agastya. The happy relation between Vasishṭha and Varuṇa is portrayed in (7.88.3). They are said to travel playfully in a boat undulating in the waters. (7.88.4) states that Varuṇa made the Rishi Vasishṭha, the doer of perfect works.

Mitra and Varuṇa are not human beings. They are cosmic powers, not limited to the physical realm only. They can assume any form. The cosmic powers can give raise to other cosmic powers. The successors are called conventionally as sons.

Even in the realm of physics, any cosmic force cannot give birth to a new force. Two different forces can cooperate to yield a new force quite distinct from the parent forces. For instance, in the electric motor, the electrical force and magnetic force give rise to the physical rotating motion.

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<sup>3</sup> सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् ।

अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

sadāshiva samārambhām shankarāchāryamadhyamām  
asmadāchāryaparyantām vande guruparamparām

In the symbolism, the two cosmic forces usually called *Puruṣha* (Divine Will) and *Prakṛti* (executing authority), (or father and mother) yield a new son or force. There is no need to bring in here the physical sexual contact. For *Vasiṣṭha*, the father is the joint power termed *Mitra-Varuṇa*; the mother is *Ūrvashi*, the wide enjoyment.<sup>+</sup> She is an *apsara*. *Mantra* (7.33.11) explicitly states that *Vasiṣṭha* was the mind-born son of *Ūrvashī*. It is said that the cover provided by the controller *Yama* made the contributions of *Mitra-Varuṇa* and *Apsara* to result in *Vasiṣṭha* and *Māna* (also known as *Agastya*). It is said in (7.33.9) that various cosmic powers with their secret knowledge and thousand branchings give birth to *Vasiṣṭha*. More details are in (7.33). At the end of (7.33) there is the essay on *Ūrvashi*. She figures prominently in (10.95). She is the power of wide-enjoyment. It is worthwhile repeating that it is a basic mistake to study the *Veda* based on the legends of *Purāṇa* such as, “*Apsara* is a dancer in the court of *Indra* in heaven”. The process should be reversed. We must first understand the ancient *mantrās* of the *Rig Veda*. Using this study we should recognize the symbolism in the *Purāṇic* legends which are of much later time in their origin.

The hostility between *Vishvāmitra* before becoming a *ṛiṣhi* and *Vasiṣṭha* is mentioned in *Bālakāṇḍa* of *Rāmāyaṇa* (51.15). We are not concerned with *Brāhmaṇa* books or epics or later books like *Bṛhaddevata* or *Nirukta* (of *Yāska*). Our question is, ‘is there any specific evidence of this hostility between them in *Rig Veda*?’ Usually the four verses (3.53.21-24) dealing with the curses uttered by *Vishvāmitra* and all the *mantrās* of (7.104) uttered by *Vasiṣṭha* are quoted.

In (3.53.21-24), (due to *Vishvāmitra*) there is no mention of *Vasiṣṭha*; similarly in (7.104), (due to *Vasiṣṭha*), there is no

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<sup>+</sup> See the essay at the end of (7.33).

mention of Vishvāmitra. There is no doubt that these mantrās call for the destruction of their foes. But how one can say that (3.53) is directed against Vasishṭha, or (7.104) is directed against Vishvāmitra?

Moreover the four mantrās (7.2.8-7.2.11), in this Maṇḍala are identical to the four mantrās (3.4.8-3.4.11) revealed to Vishvāmitra in Maṇḍala 3. Both belong to the family of Āpri Sūktās. Similarly there is close similarity between mantrās (3.62.16) due to Vishvāmitra and (7.62.5) due to Vasishṭha.<sup>+</sup> This concordance indicates spiritual affinity between the two ṛishis.

Our focus in this book is the spiritual interpretation of the Rig Veda. The anecdotes about the Rishi have no relevance for our study.

### (v) Maṇḍala Seven: An Overview

Among the ten Maṇḍalās of Rig Veda, the first Maṇḍala having 2006 mantrās out of 10552 mantrās serves as an overview of the entire Rig Veda. Its first five sūktās give excellent but brief portraits of all the major deities.

The next six Maṇḍalas are usually labeled as 'family Maṇḍalas' since almost all the mantrās in these Maṇḍalas are associated with a single ṛishi or his disciples. All these six Maṇḍalas have a similar format. They begin with several sūktās to Agni, followed by several more sūktās to Indra.

The other three Maṇḍalas, eighth, ninth and tenth are more specialized and are more voluminous. Together they contribute 4678 mantrās out of 10,552. All the mantrās of Maṇḍala 9 are devoted to a single deity, Soma, the lord of Delight.

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<sup>+</sup> Both these are quoted together in Taittirīya Samhita (1.8.22).

Of the six 'family' Maṇḍalās, the Maṇḍala 7 is the most voluminous with 841 mantrās, distributed into 104 sūktās. Its focus is the knowledge of the various deities, both individually and as a collectivity. One of its sūktās, the so-called peace or *śam* Sūkta, (7.35) invokes the peace and well being for all of us (*śam naḥ*). One of the interesting aspects of Vedic prayers is that a person prays for the benefits to come to all persons, not just for the person praying. This sūkta mentions about 50 deities by name. The sūkta (2.1) in the second Maṇḍala also mentions about a dozen major deities such as Indra, identifying all of them with Agni.

This Maṇḍala describes the power of 26 deities in some detail having at least one sūkta for each deity. This feature makes this Maṇḍala somewhat special and also highly useful to a student. Some of the deities like *vastoshpati*, the deity of dwelling, are not mentioned elsewhere. In all<sup>+</sup>, Agni has 19 sūktās; Indra has 23 sūktās and Varuṇa has 15 sūktās; Ashvins, 7; Uṣhas, 7; and Mitra, 7.

We have an excellent opportunity to briefly review the powers of the major cosmic powers. This review is given in the next section. The portrayal of the powers of the gods is the highlight of this Maṇḍala. Important topics such as internal yajna and journey discussed in some detail in Maṇḍala 4 and Maṇḍala 3 do not get much attentions here.

As in Maṇḍala 3, mantra repetitions occur. About 30 mantrās are repeated in this Maṇḍala itself. Similarly the phrase '*yūyam pata svastibhiḥ sada naḥ*' occurs as the last pāda in about 73 mantrās, most of which with one exception are the ending mantrās of the sūktās.

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<sup>+</sup> Note that sūkta count given above includes the sūktās jointly assigned to two deities such as Indra and Agni.



This Maṇḍala has several mantrās indicating some details of social life. Weaving was practiced as is clear from the metaphorical use of the verb वे (ve), 'to weave' in (7.33.9, 7.33.12). Ship-building is mentioned in (7.88.3,4). Canals, both man-made and natural are mentioned in (7.49.2). Leather or leather bag is mentioned in (7.63.1, 7.89.2, 7.103.2).

### (vi): Overview of the Powers of the Gods

**Agni:** He is the beginning and the end. When a human being with some maturity focuses on achieving some perfection in his activities, he becomes aware of the benevolent cosmic forces around him in nature visible in the trees with fruits and flowers, birds, rains sun with his radiance. His awareness develops into aspiration. When this aspiration becomes acute, then Agni, the Divine Will, is born in him. The god energises and perfects the human will and makes it have more and more power coupled with wisdom. Agni literally becomes the son of the yajamāna. Agni brings all the other gods to assist the human worker. Any work or activity has three components namely knowledge, force and delight. Agni provides the force, Indra provides the knowledge. The basic idea of Veda is that the conscious performance of work generates Soma, the delight of existence. Hence the conscious worker loves to do work.

Note that even though gods do most of the work, human effort is necessary. One should not sit actionless (7.4.6). However we should not work merely to obtain physical riches.

Reject the riches which bring no higher delight (7.4.7). Veda stresses the ideal of *svadharma*, the doing of actions essential in our nature, but stresses that the scope of the work should be widened with new ideals (7.4.8). There are two sūktās stressing Agni as Vaishvānara, the universal divine will and force (7.5,

7.6). This universal power takes out of the hidden caves in us, all the hidden knowledge (7.6.4).

When Agni is kindled within by the prostrations of surrender, Agni purifies the human aspirant by his self-law, law of his own nature (*svadha*) (7.8.3).

Then the aspirant becomes right-thoughted, i.e., he has only thoughts consistent with the truth in movement or right (*ṛtam*), (7.8.5). The seer Agni is our friend and close to us like our own father. Yajna is a complex collaborative activity between man and cosmic powers. Agni gives a form to this yajna occurring in our subtle body. Our words are the thoughts seeking the godhead. Agni guards our speech.

By the powers of Agni we get the objects of our desire. Agni becomes the hawk of heaven (*shyena*) bringing us the Soma, the delight of existence. (7.15.12) states that the goddess Diti gives the objects of desire, but you (Agni) give the creator Sun and the lord of enjoyment who gives his share to each person. When Agni manifests in us, all the subtle doors inside open and the various helpful energies come to us. Agni founds the ecstasy in us. For some more information, see the SAKSI compact book, 'Secrets of Effective Work: Agni's Guidance'. See also the epithets to Agni in the Subject Index.

**Indra:** He is the lord of divine mind as stated in (7.19.4). Like Agni, the Indra is born in man, i.e., the Indra-power enters our bodies, (7.20.1). He grants plenitude and stability; protects us from the hostile forces. In particular he kills the cosmic demonic force Vṛtra who prevents the divine energies, the rivers (*nadyah*) or waters from reaching earth. The idea of surrender is strong in Rig Veda. (7.22.5) states, 'I recite your names in a spirit of surrender'. 'May we unify the knowledge with your right thinkings'. Indra likes those who release the delight of existence, Soma, by work, (7.26.1). Indra gives to each type of creation what is appropriate, (7.32.16). Riches do

not come to a person who uses harsh words, (7.32.21). 'Instruct us about the light in the journey towards perfection' (7.32.16). See also the epithets to Indra in the Subject Index.

**Varuṇa:** 15 sūktās are dedicated to him, some jointly with other gods. Both Indra and Varuṇa are called kings. There are several mantrās which clarify their kingship. Varuṇa is the lord of all infinities, lord of all oceans, (*samrāṭ*). Indra is the self-ruler (*svarāṭ*) (7.82.3). Indra destroys the Vṛtras and other demon foes; Varuṇa upholds the law of workings (*vrata*), and the aspirants, (7.83.9; 7.85.3). Varuṇa made the ṛṣhi the doer of perfect works (7.88.4). Varuṇa is considered as the punisher of all transgressions. A common prayer is, 'may Varuṇa loosen our bonds, physical, vital (or pranic) and mental (7.88.7)'.

Ṛṣhi declares that the poverty of will and the ignorance are the causes of our transgression (7.89.3,5). Sometimes the ṛṣhi states, 'I ask what is my sin?' (7.86.3) declares, 'I will serve the lord like slave'.

**Mitra and Varuṇa:** They are lauded together in 7 sūktās. Mitra is the lord of love and friendship. Mitra can do his work only under the umbrella of Varuṇa's power. The prayer to this pair is, 'Separate all the falsehood in us,' (7.60.5). When the Sun rises, He brings all the power of love (Mitra) and the power of purity (Varuṇa), (7.61.1). 'May they lead us along perfect paths to That (the supreme, *tat*)' (7.64.3). Varuṇa is inviolable and Mitra is luminous. May they come to us with seer-wisdom (7.66.17). They are regarded as guardians of the great truth and as generous givers, (7.64.2). 'We live by your grace' (7.62.5). 'May we be yours' (7.66.9).

**Ashvins:** They are regarded as Lords of bliss and as divine healers. Their miraculous deeds are mentioned in several mantrās, (7.68.4-9). There are 8 complete sūktās for them in this Maṇḍala. They are considered as the possessors of the doctrine of honey (*madhu vidya*), which declares that all the

worlds are pervaded by bliss or honey which can be experienced by persons who have aspiration. They are asked to come swiftly with perfect ecstasy (7.67.6). To the aspirants they grant the peace at rest (*śham*) and also the peace while in movement (*yo*), (7.69.5). The sages speak to the Ashvins in their front (7.72.1). Among them miracles are, 'returning Chyavana to youthful state' (7.68.6), 'making the barren cow to give milk' (7.68.8). The symbolism of these events are mentioned in the concerned mantrās.

**Uṣha:** There are 7 complete sūktās to her in this Maṇḍala. Uṣha, the dawn-goddess represents the beginning (or the dawn) of the spiritual journey. It can take any form, a book, a paper, a talk or a beautiful scene such as sunrise or sunset. She enlightens the path for each person (7.79.1), and teaches each class of persons appropriately (7.75.4). She gives birth to Sun, yajna and Agni (7.78.3). She establishes in us the impulsion for achievements, (7.77.5). How did she come to birth? The seers brought the dawn to birth by hewing the true thought (7.76.4).

**Sūrya and Savitṛ:** They are two aspects of one deity, who is at the apex of the hierarchy of gods. The physical solar orb seen in the morn is only the physical aspect of the spiritual Sun. When we focus on the deity as the serene observer of all, pouring his light on all, then the name Sūrya is used. When we are dealing with the creation of every aspect in the universe, then the deity Savitṛ is being adored. Recall the famous Gāyatrī mantra in the Vishvāmitra Maṇḍala (3.62.10) directed to Savitṛ, praying for the activation of our thoughts and intelligence. It is said that the Sun who protects all is conscious of the intention of all the mortals, (7.61.1). Sūrya is the delight of perfection of all (7.63.1). Impelled by Sun, all perform their assigned tasks. Savitṛ establishes the fullness of being here (7.45.1). Savitṛ enjoys his mortality when he is born as the son

of the human aspirant (7.45.3). Savitr brings the truth forward and protects the seers and bestows ecstasy (7.38). Mitra, Varuṇa, Bhaga, Aryaman and Pūṣhan are considered as the solar deities. They are lords of luminous harmony, pure wideness, divine enjoyment, exalted power and divine nourishment.

**Bhaga:** He is the deity of enjoyment and sharing. He gives the appropriate share of enjoyment to all person. His name is associated with *bhojanam* or enjoyment. Bhaga in the Veda is the origin of the word Bhagavan and Bhagavanta in later *bhakti* literature.

Let all the gods be Bhaga (*bhagavān*), (7.41.5). May we be the possessors of enjoyment (*bhagavantah*), (7.41.4).

**The trinity:** Bṛhaspati-Brahmaṇaspati, Viṣṇu and Rudra-Shiva.

This triple is the fore-runner of the Purāṇic triplet, Brahma, Viṣṇu and Shiva. In the Veda Brahma stands for mantra, the basic power of creation. 'The Word creates the worlds' is the Vedic aphorism. Bṛhaspati is derived from Bṛhat, the vast. Hence Bṛhaspati stands for the vast soul-power within each individual and cosmos. The unity of these two concepts, the power of the Word (Brahma) and the power of the soul (Bṛhaspati) leads to the deity Brahmaṇaspati. Often this deity is identified with the elephant-faced deity Gaṇapati with his om-shaped trunk. The basic mantra (2.23.1) used in all rituals to invoke Gaṇapati suggests the identification of Gaṇapati and Brahmaṇaspati.

Viṣṇu is the lord of all spaces. By his three-fold steps, he creates the three-fold world of earth, midworld and heaven in the cosmos or the realms of matter, prāṇa and mind within the individual.

Rudra-Shiva is the lord of evolution exerting a tremendous force on each human being to ascend the higher and higher ranges of the tiers of existence. He is usually portrayed as one with *manyu*. Usually *manyu* is translated as wrath. But its correct translation is, 'forceful mental power' because of the word *man* in it. He is also very benevolent (Shiva) and also regarded as a great healer.

**Energies downpouring:** These deities are connected with the great energies descending from the heaven to the earth, enriching the human beings. They should not be regarded merely as flowing rivers or rains. The names are *āpaḥ* (divine waters), Sarasvati (the goddess of the flood of inspiration), *nadyaḥ* (seven rivers of energy) and Parjanyaḥ. Parjanya is often considered as mere rain. But the sūktās here indicate the Parjanya is descent of the superconscient into our life. Atharva Veda (12.1.12) regards Parjanya as the ultimate being.

**Soma:** He is the bliss which is generated by work just as the crushing of the Soma-herb releases the Soma-juice. The Soma is not a physical liquid. It is the joy of work. When a human being experiences the joy in the work he/she is doing, then that experience is Soma. What a human being should do is to offer the delight to the gods, especially Indra since in any work, the final result is due mostly to the efforts of the cosmic powers and the role of human being is very small, though conceal. Indra pleased with the Soma increases the capacity of the human aspirant do work with more and more perfectness.

**Rbhus** are the divine carpenters or artisans who fashion the subtle body in human being. Tvaṣṭṛ is also the deity of form.

**Vāyu** is the deity of prāṇa. When Agni-power works jointly the power of Vāyu or the power of horse, the new power is created, called Dadhikrāvan, the divine horse.



**Vastoshpati** is the deity of dwelling and journey. Only this Maṇḍala has the mantrās to this deity and they are used frequently in the consecration of new buildings.

**Deities of Āpri family:** Several deities belonging to the Āpri family are invoked through Agni in sūkta 2. Among them one is the triplet of deities, Ȫa (goddess of audition or revelation), Sarasvati and Mahī or Bhāratī (goddess of vastness). In addition there are the deities of the subtle doors within; they allow the descending divine energy to enter the body and empower in it. This is in (7.17.2).

### (vii) Symbolism of the Gods<sup>+</sup>

#### Powers of the Gods

<b>Aditi:</b>	The Goddess of Infinity.
<b>Agni:</b>	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
<b>Aryamā:</b>	The lord of exalted power
<b>Ashvins:</b>	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
<b>Bṛhaspati:</b>	The power of the soul; closely related to Brahmanāspati
<b>Bhaga:</b>	Enjoyer and the Distributor of Delight.
<b>Brahmanāspati:</b>	Lord of Mantrās, Gaṇapati.
<b>Ȫa:</b>	The Goddess of revelation.

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<sup>+</sup> Even though the information here is contained in the earlier essay, it is appended for quick reference.

<b>Indra:</b>	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
<b>Mahī:</b>	Goddess of the vast
<b>Maruts:</b>	Life Energies.
<b>Mitra:</b>	The Lord of Love and Harmony.
<b>Pūṣhan:</b>	The deity of nourishment.
<b>Parjanya:</b>	The deity of descending dynamic energies.
<b>Rudra:</b>	The Force of Evolution.
<b>Rbhus:</b>	The Divine Artisans.
<b>Sarama:</b>	The Goddess of intuition.
<b>Sarasvati:</b>	The Goddess of inspiration.
<b>Soma:</b>	The Divine Delight.
<b>Sūrya-Savitṛ:</b>	The Supreme Deity of Light and Force.
<b>Tvaṣṭṛ:</b>	Divine form maker.
<b>Uṣha:</b>	The goddess of dawn.
<b>Vāstu:</b>	Dwelling.
<b>Vāyu:</b>	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities.
<b>Vaishvānara:</b>	Universal Divine Will and Force.
<b>Varuṇa:</b>	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental.
<b>Vasu:</b>	The master of riches.
<b>Viṣṇu:</b>	The Lord of all Space.

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanāspati etc.

### (viii) Some Common Words

“The popular Vedic Symbols are the horse, cow, son and hero. The sons or children are the new soul-formations which constitute the divine personality, the new births within us. The heroes are the mental and moral energies which resist the assaults of ignorance, division, evil and falsehood. The vital powers (the power of prāṇa) are the motive forces that bear us on our journey and are therefore symbolised by horse. The herds of the cows are the illuminations that come to us from the supramental truth, herding rays of the Sun of light. These rays symbolised by cows are often indicated by the word Ray-cow.”

Appendix 4 has the spiritual meanings of some words.

### (ix) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry, Sri M.P. Pandit and Sri A.B. Purani. In particular, Sri Aurobindo has given us the translations of 28 sūktās namely 1-17, 42-50, 56 and 60. The translation of each mantra in his translation is either one long sentence or two sentences. These translations have been utilized in preparing our translation; however the *pādās* (or feet of the Sanskr̥t verse) (three or more) are explicitly marked out here by numbering, and the material altered accordingly. For the remaining 76 sūktās, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskr̥t words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. I have also utilized

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September 3, 2007

R. L. Kashyap

121 Birthday of

Sri Kapāli Sāstry

### (x) Abbreviations

Ar.:	Aranyaka
Brh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886 -1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.

Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	The Secret of the Veda, by (SA)
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatāra U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā
TS (4.6.5.3):	Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
U:	Upaniṣhad
Uṣhṇik (8/8/12):	Uṣhṇik metre with three pādās with the numbers of syllables in them as indicated, to a total of 28.
VS:	Vājasaneyi Samhitā of SYV
VS (15.7):	Mantra 7 in adhyāya 15 of VS
A (b,c):	The metre with name A, having 'c' pādās, each with 'b' syllables
Trīṣṭup (11,4):	Trīṣṭup metre with 4 pādās, each having 11 letters, a total of 44.





## **Section 1. Agni: Sūktās (1-17)**

### **1. Agni: God-will**

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

- 7.1.1: Agni voiced by meditation**
  - 7.1.2: Agni sits discerning**
  - 7.1.3: Continuous plenitudes come**
  - 7.1.4: Will-power in persons of perfect birth**
  - 7.1.5: Agni gives riches by thought**
  - 7.1.6: His dynamic thought comes as his damsel**
  - 7.1.7: Destroy pain**
  - 7.1.8: Abide with us by the lauds**
  - 7.1.9: Agni with our forefathers in many lands**
  - 7.1.10: Overcome undivine magic knowledge**
  - 7.1.11: Empty houses with no ideals or gods**
  - 7.1.12: Self-born Son**
  - 7.1.13: Protect us from demons**
  - 7.1.14: Traveller of the thousand paths**
  - 7.1.15: He protects the devotee from evil**
  - 7.1.16: Agni is invoked in many places**
  - 7.1.17: Create eternal travellers**
  - 7.1.18: The formation of godhead in us**
  - 7.1.19: Deliver us not to hunger or to ill-clad  
unconsciousness**
  - 7.1.20: Teach us the words**
  - 7.1.21: Do not break the hero in us**
  - 7.1.22: Wrong thinkings**
  - 7.1.23: Seeker questioning the seer**
  - 7.1.24: Life that is not wasting and heroic strength**
- Metre: 1-18, Virāṭ (10,3 or 11,3); 19-25, Triṣṭup (11,4)**

**7.1.1:** Men have brought to birth Agni from the two tinders placed by the fall of hands (2). The Fire voiced (3), by the light of their meditations (1). Agni sees afar (4), the flaming master of the house (5).

अग्निं नरो दीर्घितिभिः (1), अरण्योः हस्तच्युती जनयन्त (2), प्रशस्तम् (3), दूरेदृशं (4), गृहपतिम् अथर्युम् (5)

[See the note in appendix 4 regarding the convention used in text of mantra given here.

Lines 1,3: (alt.) by the scintillations of their thought which the Fire voiced through them;

Line 2: In the external yajna, the fire is generated by the two tinders. In the internal yajna the two tinders (*aranya*) are the heaven and earth or mind and matter. By the release of the skill (*hasta*), the fire of aspiration is created inside by the powers of mind and matter working together.

Lines 3 and 1: For ritualists the voice of the fire is the crackling sound of the physical fire burning the wood pieces. In the inner yajna, the light of the meditation leads to the power of Agni making the hymns come out of the mouth of devotee. Recall 'Fire becoming speech entered mouth' (Aitareya U. (1.2.4)).

Lines 4,5: The house is the subtle body of the sacrificer. Recall that Agni is also known as the 'knower of all things born'. Agni looks far into the future regarding the sacrificer and gives the appropriate help.]

**7.1.2:** The Shining Ones have set within (2), in our dwelling house that Agni (1), who sees all closely to guard us from all sides (3). He sits in his home eternal and all discerning (4).

तमग्निम् अस्ते (1), वसवो नि ऋण्वन् (2),  
सुप्रतिचक्षम् अवसे कुतश्चित् (3), दक्षाय्यो यो दम आस नित्यः (4)

[*vasavaḥ*: the lords of riches; shining ones;

Agni is placed within man not by the effort of the human alone. It is the lords of all riches, Vasus who place Agni within us.]

7.1.3: O Agni, you are set aflame (1), shine out in front of us (2), with your perpetual radiance, O youthful one (3); to you come continuous plenitudes (4).

प्रेद्धो अग्ने (1), दीदिहि पुरो नो (2), अजस्रया सूर्म्या यविष्ठ (3),  
त्वां शश्वन्त उष यन्ति बाजाः (4)

[*preddah: pra-iddhah:* set aflame, (10.69.2)

Agni does not sit quietly in man. He makes all the powers in man aflame i.e., he calls all the powers. Naturally the plenitude, plenty of plenty, comes to the man.]

7.1.4: From your Fires (1), come fires blazing out supremely luminous, full of hero might (2), there where are assembled men born to the perfect birth (3).

प्र ते अग्रयो (1), अग्निभ्यो वरं निः सुवीरांसः शोशुचन्त द्युमन्तः (2),  
यत्रा नरः समासते सुजाताः (3)

[*ni shoshuchanta:* blazing;

Fires in line 1 are the flames of Supreme Agni.

Fires in line 2 are the flame-powers (or will-powers) which are in the human beings. These persons are said to be born to the perfect birth as indicated in line 3.]

7.1.5: O Agni, O Forceful One, give us, by the thought (1), the wealth full of hero-power, full of progeny, high-proclaimed (2), which the Assailant with his demon magic cannot pierce (3).

दा नो अग्ने धिया (1), रयिं सुवीरं स्वपत्यं सहस्य प्रशस्तम् (2),  
न यं यावा तर्ति यातु-मावान् (3)

[*yāva:* assailant;

Line 2: The hero powers are the mental and moral energies which resist the assaults of the power of ignorance, division, evil and falsehood. Progeny is the god born to the yajamāna in his subtle body. We get these hero-powers by the power of thought (*dhiya*).]

7.1.6: There comes the young Damsel to him of perfect discernment (1). (She comes) in the light and in the dusk, luminous, bearing the offering (2). It is his own dynamic thought that comes to him desiring the Riches (3).

उप॒ यमेति॑ यु॒वतिः॑ सु॒दक्ष॑ (1), दो॒षा वस्तोः॑ ह॒विष्म॑ती घृ॒ताची॑ (2),

उप॒ स्व ए॒नम् अर॑मतिः वसू॒युः (3)

[*aramati*: dynamic thought;

Damsel is the mother nature *prakṛiti*. She comes only when he (yajamāna) has the perfect discernment, i.e., the distinction between truth and falsehood. This power is closely related to the dynamic thought of the yajamāna (*aramati*). This presence of the goddess is a response to his dynamic thought deserving the riches *rayi*. Note the explanation of *rayi* in page xxiii in 'Some common words'.]

7.1.7: O Fire, burn away from us all hostile powers (1), with the consuming flames with which you did burn the afflicting demon (2). Destroy Pain so that no voice of her is left (3).

वि॒श्वा अ॒ग्ने अप॑ द॒ह अरा॑तीः (1), येभिः॑ तपो॑भिः अ॒द॒हो ज॒रूथ॑म् (2),

प्र नि॒स्वरं॑ चा॒तय॑स्व अमी॒वाम् (3)

[Regarding hostile powers, see pp. 343, 344 and (7.104.22). The last sūkta (7.104) deals with their destruction.

*amīvām*: Pain; *jarūtham*: destroying demon, (7.9.6)]

7.1.8: O bright and most opulent, you shine and purify (2). Abide with us too, by those lauds (3), just as you do with whosoever kindles your flame forces, O Agni (1).

आ यस्तै अग्र इधते अनीकं (1), वसिष्ठ शुक्र दीदिवः पार्वक (2),

उतो न एभिः स्तवयैः इह स्याः (3)

[*vasiṣṭha*: most opulent; name of a seer;

*anīkam*: (flame) forces]

7.1.9: You abide with us too by these (lauds) in your right mindedness (3), just as (you stayed) with those mortal men, our forefathers in many lands (2), who have turned to and enjoyed your flame-force (1).

वि ये तै अग्रे भेजिरे अनीकं (1), मर्ता नरः पित्र्यासः पुरुत्रा (2),

उतो न एभिः सुमना इह स्याः (3)

[*vibhegire*: enjoyed, (5.57.5); Agni abides in the yajamāna by the power of the mantra recitation. *puru* means 'many'. '*purutra*' can be translated as, 'many places'. (SA) translates it here as 'many lands' since the context deals with forefathers. *purutrā*: in many lands, (7.1.16), (8.11.8);]

7.1.10: May these men, heroes in the slayings of the Coverer (1), overcome all undivine mage-knowledge (3). They have worked out the thought I have voiced (2).

इमे नरौ वृत्रहत्येषु शूरा (1), विश्वा अदेवीः अभि सन्तु मायाः (2),

ये मे धियं पनयन्त प्रशस्ताम् (3)

[*māyāḥ*: mage-knowledge, occult knowledge; here it is undivine;

*māyāḥ* means, 'divine magic knowledge' in several (other) mantrās

The yajamāna can overcome the evil forces only if he works out the details of the thought or inspiration given by Agni. Human effort is important in Veda.]

**7.1.11:** O Fire, may we not dwell in the emptiness (1), nor in houses of men where there is no son and the hero is not (2). May we dwell around you in homes where there is good progeny (3), O dweller in the home (4):

मा शूनै अग्रे नि षदाम (1), नृणां मा अशेषसो अवीरता परि त्वा (2),  
प्रजावतीषु दुर्यासु (3), दुर्य (4)

[*asheshasa*: where no remainder is left;

May we not live in a community where all persons lead a mechanical life, repeating the same pattern without any new ideals or heroism.

Rig Veda attaches great importance to the 'son', the god being born as the son within woman or man. Again the hero-power needed to withstand the assaults of hostiles is also considered important.

We should not limit the meaning of the word *praja* to progeny. It has the connotation of the birth of new ideas, new powers of practice etc.]

**7.1.12:** This is the eternal sacrifice to which there come the Ashvins (1), to our house full of progeny and good offspring (2). Our house increases with the self-born Son (3).

यम् अश्वी नित्यम् उपयाति यज्ञं (1), प्रजावन्तं स्वपत्यं क्षयं नः (2),  
स्वजन्मना शेषसा बावृधानम् (3)

[*svajanmanā*: self-born Son, Agni born in the body of the human aspirant.

Note the use of the phrase eternal sacrifice (*nityam yajnam*). A physical yajna involves only a finite time.]

**7.1.13:** O Agni, protect us, from the abhorred Rakshasa (1); protect (us) from the harm of one who would war against us and do us evil (2). With you as ally, may we overcome those who would battle against us (3)

पाहि नो अग्रे रक्षसो अजुष्टात् (1), पाहि धूर्तेः अररुषो अघायोः (2),  
त्वा युजा पृतनायून् अभि प्याम् (3)

7.1.14: Beyond all other fires, may that Fire go (1), where is the Horse and the Son with the strong hand (2). Traveler of the thousand paths reaches the imperishable things (3).

सेदग्निः अग्नीन् अति अस्तु अन्यान् (1), यत्र बाजी तनयो वीळुपाणिः (2),  
सहस्रपाथा अक्षरां सुमेति (3)

[Other fires: the will-power of other forces.

Lines 1, 2: The divine Agni and his will-power are associated with the life-energy and strong successors. Agni is called, 'traveler of the thousand paths', because he leads numerous human beings, each in his/her own path. Recall, 'Agni, lead us along the path appropriate to us', (1.189.1).]

7.1.15: This is that Fire who guards those who would conquer (1). He protects from evil the man who sets him ablaze (2). The heroes of the perfect birth move around him (3).

सेदग्निः यो वनुष्यतो (1), निपाति समेद्धारम् अहंस उरुष्यात् (2),  
सुजातासः परि चरन्ति वीराः (3)

7.1.16: This is that Agni who is called in many places (1), whom the giver of the offering sets ablaze and has lordship (2). Round him moves the Priest of the call in the rites of the path (3).

अयं सो अग्निः आहुतः पुरुत्रा (1), यमीशानः समित् इन्धे हविष्मान् (2),  
परि यम् एति अध्वरेषु होता (3)

[*adhvara*: rite of the path, pilgrimage-journey, yajna;

Line 3: The priest of the call is Agni who summons all other divine powers to the presence of the human devotee so that they offer him their help. It is said that Agni moves around the human aspirant offering continual protection and guidance.]

**7.1.17:** O Agni, in you we cast (1,3), many offerings for gaining lordship (2), creating in the sacrifice both the eternal Travelers (4).

त्वे अ॒ग्र (1), आ॒हव॑नानि॒ भूरि ई॒शाना॑स॒ (2), जु॒ह्याम॒ (3),  
नित्या॑ उ॒भा कु॑ण्वन्तो॒ बहू॑ म॒येधे॑ (4)

[*vahatū*: travelers; two (in line 4): mind and matter]

**7.1.18:** O Agni, these offerings most desired (1), incessantly bring to our front the formation of the godhead (2). To us may there come all delightful Powers (3).

इ॒मो अ॒ग्रे वी॒त॒त॒मानि॑ ह॒व्या (1), अ॒ज॒स्रो व॒क्षि दे॒वता॑ति॒म् अ॒च्छ (2),  
प्र॒ति न ई॑ सु॒र॒भीणि॑ व्यन्तु॒ (3)

[Line 2: *devatātim* is the formation of the godhead in us. Our aspiration and our offering of what we have, leads to the formation of the godhead within us.]

**7.1.19:** O Agni, deliver us not, to strengthlessness (1), nor to the ill-clad mindlessness (2), nor to hunger, nor to the Rakshasa (3). O possessor of the Truth (4), lead us not astray in the house or in the forest (5).

मा नो॑ अ॒ग्रे अ॒वीर॑ते॒ परा॑ दा (1), दु॒र्वा॒स॒से अ॒म॒तये॒ मा नो॑ अ॒स्यै (2),  
मा नः॑ क्षु॒धे मा र॒क्षस॑ (3), ऋ॒तावो॑ (4), मा नो॒ दमे॒ मा वन॑ आ जु॒हू॒र्याः (5)

[*amataye*: unconsciousness, mindlessness;

*durvāsase*: ill-clad: unconscious persons with negative traits such as harsh speech, anger. Recall the person Durvāsa in the Purāṇa who would quickly become angry, even though he had some spiritual knowledge and a lot of powers. He could give boons also.

This is a case of the inner spiritual power not being called to purify the organ of speech. An important idea of Veda is that no help will be given to a person who does not aspire for



it and makes no effort to get it. Persons like Dūrvāsa never aspired to make their speech to be beneficial and auspicious at all times. Repeating the mantra is not sufficient. The idea, 'the god will give you what is needed' is true only in the sense that he does satisfy some of your desires if you are persistent. But if you do not have any strong aspiration, no desire will be fulfilled.]

**7.1.20:** O Agni, now, teach to us the Words (1), O God, speed them to the lords of plenty (2). May both we and they abide in your grace (3). Protect us ever with all kinds of welfare (4).

नू मे ब्रह्माणि अग्न उत शशाधि (1), त्वं देव मघवन्ध्वः सुषूदः (2),  
रातौ स्याम उभयास आ ते (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*shashādhi*: teach;

Line 4 is repeated in 74 mantrās. It can also be rendered as, 'protect us always by states of happy being'.

*svasti*: well-being, peace, felicity, blissful state, happy state;]

**7.1.21:** O Agni, you are swift to our call and rapturous is your vision (1). O son of force, shine with a bright light (2). Burn us not since the eternal Son is in you and with you (3). Let not the strength of the hero in us break us to pieces (4).

त्वमग्ने सुहवो रणवसंहक् (1), सुदीती सूनो सहसो दिदीहि (2),  
मा त्वे सचा तनये नित्य आ धृङ्मा (3), वीरो अस्मन् अर्यो वि दासीत् (4)

[*vīraḥ aryah*: the strength of the warrior;

Line 3: When a new force enters a body, the body may break into pieces being unable to withstand the force. The analogy is that of an unbaked jar (*atapta tanu*, 9.83.1). The body has to be strengthened by the fire of askesis (*tapasya*).]

**7.1.22:** You are with us in these god-kindled fires (2). O Agni, may you not denounce us for difficulty to bear you (1,3). May not wrong thinkings from you (4), even by error come to us, O son of force (5).

मा नो अग्रे दुर्भृतये (1), सचैषु देव-इद्धेषु अग्निषु (2), प्र बोचः (3),  
मा ते अस्मान् दुर्मतयो (4), भृमात् चिद् देवस्य सूनो सहसो नशन्त (5)

[*bhṛmāt*: by error; *deva iddheṣhu*: god-kindled;

Lines 4,5: A thinking appropriate for me may be inappropriate for another. That is how wrong thinking comes by error. Let us remember that gods are always eager to help us.

Lines 1,3: Agni is the summoner who brings all the other divine powers to us. The prayer to Agni is, 'may you not highlight our weaknesses to these powers'. May these powers come to us and help us.]

**7.1.23:** O Agni with your flame-force, rich with Treasure (2), become the mortal who casts his offerings in the immortal (1,3). That godhead founds in him the conquest of the riches (4), to whom comes the seeker questioning the illumined seer (5).

स मर्तो (1), अग्रे स्वनीक रेवान् (2), अमर्त्ये य आजुहोति हव्यम् (3),  
स देवता वसुवर्नि दधाति (4), यं सूरिः अर्थी पृच्छमान एति (5)

[Agni the immortal puts on the cloak of mortality to help the mortal human travel to immortality.]

**7.1.24:** O Agni, you are the knower of the great and happy path (1). Bring to the illumined seers the vast Treasure (2). O Forceful one, may we be rapturous with this (treasure) (3), with a life unwasting, heroic in strength (4).

महो नो अग्रे सुवितस्य विद्वान् (1), रयिं सूरिभ्य आ बन्हा बृहन्तम् (2),  
येन वयं सहसावन् मदेम (3), अर्विक्षितास आयुषा सुवीराः (4)

[A life that is not directed towards the attainment of perfection or divinization is a wasted life. We should be rapturous with the given treasures and move on like heroes.]

**7.1.25:** Same as (7.1.20).

[In this Maṇḍala, we see repetition of several mantrās.]

## **2. Āpri Hymn: The summoning of the gods**

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**7.2.1:** Touch the peak with the mass of light (*stūpa*)

**7.2.2:** Godheads hold the thought themselves

**7.2.3:** Agni is of perfect discernment

**7.2.4:** Kneeling with prostration

**7.2.5:** Formation of godheads within

**7.2.6:** Queens of plenty called by seekers

**7.2.7:** Doers of work in human sacrifices

**7.2.8:** Bhāratī, Sarasvatī and Iḷā

**7.2.9:** Tvaṣṭṛ, the divine maker of forms

**7.2.10:** Agni does worship as the hotar priest

**7.2.11:** Aditi and the immortals

**Metre: Triṣṭup (11, 4)**

[This sūkta belongs to the Āpri family. There are ten such sūktās namely 1.13, 1.142, 1.188, 2.3, 3.4, 4.5, 7.2, 9.5, 10.70, 10.110. Even though these sūktās mention several deities like the divine doors, night and day, Iḷa, Sarasvatī and Bhāratī, they are all invoked through the mouth of Agni. Recall that Agni is the seer-will, *kavi kratu*. When he is born in the aspirant, he brings into the body all the other powers mentioned here.

Another feature here is the identity of the four mantrās here with the four mantrās in the sūkta (3.4) due to the seer Vishvāmitra.

This Āpri Sukta is recited amongst the hymns to Agni because it is only Agni who is lauded in his twelve component godheads. The names are mentioned in the mantrās.

“How is Agni to be established in the sacrificer? Of what kind is the form of the sacrificer? Of what kind is the activity of Agni? If the truth of these is firmly grasped, doubtless the secret Āpri mantrās will be clear without difficulty. The self, atman, gleams within, using, enjoying presiding over the triad of mind, life and body. He is the *jīva*, the sacrificer, the Purusha. When he turns his activities, because of maturity, to acquire the grace of the gods for the divine riches, the divine birth, the aspiration in his heart becomes acute. It flames up specially as a result of thought, completely overpowered by devotion or force of askesis or both. When the aspiration of the *jīva* desirous of Godhead is there aflame, the Lord himself becomes the seer and revealer of all-- ‘Seer’, ‘Kavi’; the kratu, will, he who does, he who causes to be done what is to be done, becomes manifest. That is the meaning of the mantra-vision, ‘Agni is kindled by Agni’. And after this Agni takes birth in the sacrificer, gradually he himself takes over all the burden of the sacrificer and effects the work. He is the summoner, the priest in the front, the Truth, the Truth-lawed, the master of the house; the purpose of all these epithets would now be easily understood. Once born, he is to be nourished, kindled by our lauds, meditations and works. He alone has to be adored in our works. By all means he has to be pleased. When he is pleased, when he is at work, other godheads emanating from him manifest themselves and reach to the sacrificer their own wealths. They are the Āpri deities who are expounded in this hymn. All of them are to be taken as the wealth of Agni himself.

The derivation of the word *āpri* is said to be from the root *priñ* to please; in that case the meaning of praises is appropriate. The word can be derived as well from the root *pr* meaning protection, filling up; in that case, the Āpri deities are those who fill, who complete the sacrificer. That is to say, these powers of Agni fill the sacrificer with themselves. 'May he fill us from all sides, he who knows', (2.6.8)." (KS, Commentary on (1.13))]

7.2.1: O Agni, cling to our fuel, today (1). Illumine the vast by pouring your smoke of sacrifice (2). Touch the peak celestial with your up-piled masses of light (3). Then stretch them out to unite with the rays of the Sun (4).

जुषस्व नः समिधम् अग्ने अद्य (1), शोचा बृहद् यजतं धूमम् ऋण्वन् (2),  
उप स्पृश दिव्यं सानु स्तूपैः (3), सं रश्मिभिः ततनः सूर्यस्य (4)

[*stūpam*: mass; mass of light which is piled up, (1.24.8). Later the Buddhist places of worship were called by this name *stūpa*. Line 4 states that Agni unites his rays of light with those of Sun;

Here the name of Agni, *idhma*, the one kindled is hinted. The call to Agni is addressed to the fuel which is instrumental for the increase of Agni. The fuel is the aspiration.]

7.2.2: By the sacrifices of the lord of sacrifice (3), who voices the godheads (1), let us invoke their greatness (2). They (godheads) are pure, are perfect-in-will, and hold in themselves the Thought (4). They take the taste of both kinds of offerings (5).

नराशंसस्य (1), महिमानम् एषाम् उप स्तोषाम (2), यजतस्य यज्ञैः (3),  
ये सुक्रतवः शुचयो धियंधाः (4), स्वदन्ति देवा उभयानि हव्या (5)

[*dhiyamdhāḥ*: who uphold the thought, (1.72.2); who hold (in themselves) the thought (1.67.2);

Here the name of Agni is Narāshamsa, 'He who voices the godhead'. Recall that it is Agni who voices the gods using the human adorer as instrument.]

7.2.3: Agni is to be prayed by you (1). (He is) mighty, of perfect discernment, the messenger between earth and heaven (2). His speech is truth (3). He is kindled as the human by the thinking man (4). Let us greaten (Agni) ever for the pilgrim sacrifice (5).

ई॒ळे॒न्य॑ वो॒ (1), असु॑रं सु॒दक्ष॑म् अ॒न्तः दू॒तं रो॑द॒सी (2), स॒त्य॒वाच॑म् (3),  
म॒नु॒ष्वत् अ॒ग्निं म॒नु॒ना स॒मि॒द्धं (4), स॒म॒ध्व॒राय॑ स॒द॒मि॒त् म॒हे॒म (5)

[Here the name of Agni is *ilīta* or *ilenya*, he who is to be adored.]

7.2.4: Desiring to serve, bringing the offering (1), kneeling with prostration they pluck the sacred grass (2). They cast it into the Fire, speckled with luminous back (3), O priests of the pilgrim-sacrifice (4), brighten him with the offering (5).

स॒प॒र्य॒वो भ॑र॒माणा॑ (1), अ॒भि॒ज्ञु प्र॑ वृ॒ज्जते॑ न॒म॒सा ब॒र्हिः अ॒ग्नौ (2),  
आ॒जु॒ह्वाना॑ घृ॒तपृ॑ष्ठं पृ॒षत्-वत् (3), अ॒ध्व॒र्य॒वो (4), ह॒विषा॑ म॒र्ज॒यध्व॑म् (5)

[Here the name of Agni is *barhi*. It indicates that which is vast, since *bar* is derived from *br* which indicates vast as in *brhat*.

Surrender (*namasā*): As long as man consents to be dominated by his ego he can only confirm and prolong the rule of Ignorance and falsehood in himself. He cannot go further on the stair of evolution. If, however, he wants to grow into the consciousness of Truth and Light, to build in himself the image of the Divine Being, he must learn to give up his insistence on his egoistic claims and demands and surrender to the Divine. And this surrender is not only to be effected in his central part, but to be steadily worked out on all levels of his being, in all parts. There has to be many surrenderings---simultaneous and

successive---of the lower to the Higher before the Higher can settle and organise itself in his being.

*adhvaryavaḥ*: divine priests; *ghṛtam* means light or (mental) clarity in its 120 occurrences in Veda. Only in one or two places, it means 'ghee'. *ghṛta-pr̥shtham* means, 'luminous back or with the back of light in all its 7 occurrences. For more details, see 'Semantics of Rig Veda' (SAKSI)]

**7.2.5:** The seekers of the godhead have come with yoked chariots and flung wide open the doors (2), in their formation of the godheads (3). (The seekers) are perfected in their thinking (1). (They) have anointed him (6), as if the two ancient Mothers caressing their child (4), as if rivers moving through level spaces (5).

स्वाध्वो (1), वि दुरौ देवयन्तो अशिश्नयू रथयुः (2), देवताता (3),  
पूर्वी शिशुं न मातरां रिहाणे (4), सम् अगुवो न समनेषु (5), अञ्जन् (6)

[The name of Agni is *svādhyah*, he who makes the thinkers perfect in thinking.

*agruvaḥ*: rivers; flowing forward, (1.140.8);

*ashishrayaū*: flung wide open; *rathayuh*: yoked chariots;]

**7.2.6:** Like good milch cows (2), may dawn and night, matrons great and divine sit on the sacred grass (3). (May they) lodge with us for our happiness (5). They are queens of sacrifice, queens of plenty called by many seekers (4).

उत्त योषणे दिव्ये मही (1), न उषासानक्ता सुदुर्ध्व धेनुः (2),  
बर्हिषदा (3), पुरुहूते मघोनी आ यज्ञिये (4), सुविताय श्रयेताम् (5)

[Here the pair of deities night and day are invoked. Note that night should not be confused with the realm of evil and falsehood. During the night, the aspirant digests the spiritual experience obtained in the waking state.

Line 5: (alt.): be with us for our happy journey.

*yoshane*: matrons occurs with the same meaning; for the orientalist Pischel, *yoshā* means a courtesan. Some Indian orientalists follow him [A.C. Bose, p.36]]

7.2.7: O you two illumined Seers, you are the doers of the work in our human sacrifices (1), I meditate on you, knowers of all things born, for doing sacrifice (2). Make high our pilgrim-sacrifice when we call (3). You win (for us) our desirable things in the gods (4).

विप्रा यज्ञेषु मानुषेषु कारू (1), मन्ये वां जातवेदसा यजध्वै (2),

ऊर्ध्वं नो अध्वरं कृतं हवेषु (3), ता देवेषु वनथो वायाणि (4)

[There are eight Āpri hymns in RV. All have almost identical structures. This verse is similar to (1.13.8). (KS) regards the two illumined seers as the two powers of Agni, because of the epithets like *jātavedasaḥ*, used only for Agni.]

### Mantrās (8-11): Same as (3.4.8-3.4.11)

7.2.8: In unison Bhārati with her Muses of invocation (1), Iḷā with gods and men, and Agni (2), Sarasvatī with her powers of inspiration (3), (are) the three goddesses (5). May they come in our front (4), and sit upon this seat of sacrifice (6).

आ भारती भारतीभिः सजोषा (1), इळा देवैः मनुष्येभिः अग्निः (2),  
सरस्वती सारस्वतेभिः (3), अर्वाक् (4), तिस्रो देवीः (5), बर्हिः आ इदं  
सदन्तु (6)

[Same as 3.4.8. The four mantrās (7.2.8-7.2.11) revealed to Vasishṭha here were also revealed to the seer Vishvāmitra as the mantrās (3.4.8-3.4.11). We should ponder over details such as this, before glibly accepting the anecdotes of the perpetual conflicts between Vishvāmitra and Vasishṭha mentioned in the Purāṇās and epics.

“The three Goddesses, Iḷa, Sarasvati, and Bharati, are seen to be celebrated in all the ten Āpri hymns all over the Rig



Veda. At places they are lauded singly. Their nature and form need to be distinguished and described. The Puranas, speak of no difference between Bharati and Sarasvati. According to the Puranic story, Ilā, male head of the lunar dynasty, son of Manu, attained womanhood and became Ilā. But in the Veda, it is to be noted, these three associated together, conferring Sight, Hearing and Vastness on the sacrificer, the Rishi, have their dwelling in Svar, the Sun-world. Of these, Bharati signified by the term Mahi, the divine Power connected with the Vast Light, issuing from the Home of Svar, brings first to the Seer-Poet vastness. Ilā favours him with the consciousness-sight commensurate with this vastness. But Sarasvati, the carrier of inspiration makes the Seer capable of hearing the divine inspiration, he becomes the hearer of Truth. The truth of Bharati is to be seen in (1.8.8) where she is said to be full of rays, happy-truth flowing abundantly. Sarasvati will be discussed at length in (7.95). Though the adjective *sūnṛtā*, full of true words, *chodayitrī*, impeller etc., are used for all the three deities, yet the distinction of each of them is to be grasped; Ilā, Sarasvati and Bharati conferring Sight, Hearing and Vastness respectively, are divine, born of the Truth-Light, powers of the Sun of the light of Truth impeller supreme of the Universe. The adjective *vishvatūrtih* (who carries all) used for Her of the Vastness (Mahī), establishes the relation of Bharati to the very Impeller who is sought to impel our thoughts. All these three create supreme happiness *mayobhuvah*. They are not to be taken as some indistinct or formless divine powers; though they are mutually associated; the seers see their form as distinct, beautiful and of good form (*supeshasaḥ*). Mantrās such as, “May they seated guard unbroken our home (2.3.8), laud these Goddesses as guarding the human seer; they guard their own powers in him.”]

7.2.9: O divine maker of forms (Tvashṭri) who has the utter rapture (2), cast upon us that supreme cause of our growth (1). From this is born in us the hero ever active with wise discernment (3), and the seeker of the gods who sets to work the stone of the Soma-pressing (4).

तन्नः तुरीपम् अर्धं पोषयित्नु (1), देवं त्वष्टः वि रराणः स्यस्व (2),

यतो वीरः कर्मण्यः सुदक्षो (3), युक्तग्रावा जायते देवकामः (4)

[Same as TS (3.1.11.1), and (3.4.9)]

7.2.10: O tree, release your yield to the gods (1). Agni, the achiever of the work, speeds the offering on its way (2). It is he who does worship as the Priest of the call, the more true in his act (3), because he knows the birth of the gods (4).

वनस्पते अव सुजोष देवान् (1), अग्निः हविः शमिता सृदयाति (2),

सेदु होता सत्यतरो यजाति (3), यथा देवानां जनिमानि वेद (4)

[Same as (3.4.10); *satyatarah*: more true in his act; *vanaspati*: tree, master of delight (*vana*)]

7.2.11: O Agni, come down to us, high kindled (1), in one chariot with Indra and swiftly journeying gods (2). Let Aditi, mother of mighty sons, sit on the sacred grass (3). Let the gods, the immortals, take rapture in the Swāhā (utterance) (4).

आ याहि अग्रे समिधानो अर्वाङ् (1), इन्द्रेण देवैः सरथं तुरेभिः (2),

बर्हिः न आस्ताम् अदितिः सुपुत्रा (3), स्वाहा देवा अमृता मादयन्ताम् (4)

[*svāhā*: *su* + *ā* + *hā*: (I) offer daily and whole heartedly. Meaning of mantra: Let all in us that we offer be turned into the delight offered to the gods, the immortals.

Same as (3.4.11)]

### **3. Agni: Perfectly conscious will**

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.3.1: His food is light and is inwardly permanent**

**7.3.2: He neighs in his desire like a horse**

**7.3.3: Agni the new-born bull**

**7.3.4: You sort out what is valuable**

**7.3.5: Men groom the ever-youthful Agni**

**7.3.6: Your strength is like thunder**

**7.3.7: Hundred iron cities**

**7.3.8: Knower of all things born**

**7.3.9: Born from two mothers**

**7.3.10: Your perfectly conscious will**

**Metre: Triṣṭup**

[Agni is called God-will; he represents the Divine Will which is always conscious and perfect. The ordinary human will is often not fully conscious or not perfect, being driven by the petty emotions and feelings. By light, by knowledge, the Agni power slowly develops in man. When Agni grows, he becomes strong like a thunder and destroys the formations of negative forces and thoughts. Then Agni sorts out what is valuable in a human being, develops these powers, throws the unwanted things away which were blocking progress.]

**7.3.1: Create for yourselves in the sacrifice (3), with a common joy in him the divine Agni along with all the fires (1). (He is) strong for sacrifice, the messenger (2). He is in mortals the possessor of Truth, inwardly permanent (4). His food is Light, his head is of burning flame, he, the purifying Fire (5).**

अ॒ग्निं वो॑ दे॒वम् अ॒ग्निभिः॑ स॒जोषा॑ (1), यजि॑ष्ठं दू॒तम् (2), अध्व॑रे कृ॒णुध्वम्॑ (3), यो म॒र्त्येषु॑ नि॒धु॒विः ऋ॒तावा॑ (4), तपुः॑ मूर्धा घृ॒तान्नः॑ पाव॒कः (5)

[*nidhruvi*: inwardly permanent. Name of a seer in RV, Nidhruvi Kāshyapa associated with RV (9.63).

Line 1: *agnibhiḥ*: all other fires, the will-powers associated with various powers or gods needed by a human. Agni is the principle will-power who coordinates all these fires.]

7.3.2: He neighs in his desire like a horse in his pasture (1). When he breaks out from a mighty encirclement (2), the wind blows in the wake of his flame (3). Now black is your marching (4).

प्रोथत् अश्वो न यवसे अबिष्यन् (1), यदा महः संवरणाद् व्यस्थात् (2),  
आदस्य वातो अनु वाति शोचिः (3), अर्धं स्म ते ब्रजनं कृष्णम् अस्ति (4)

[*adhasma*: now;

Line 4: (echo): 'black is your path', (4.7.9)

Agni starts his journey, as symbolized by the neighing of the horse. The deity Vāyu assists him in the journey. He travels to the gods as indicated in mantra 3.]

7.3.3: O Agni, the new-born bull (2), your imperishable flames on being kindled journey upwards (1,3). Your smoke mounts ruddy to heaven (4), for you travel as a messenger to the gods, O Agni (5).

उद् यस्य ते (1), नवजातस्य वृष्णो अग्रे (2), चरन्ति अजरा इधानाः (3),  
अच्छा द्याम् अरुषो धूम एति (4), सं दूतो अग्न इयंसे हि देवान् (5)

[*ut charanti*: journey upwards;]

7.3.4: Your might moves wide over earth (1). When swiftly you tear your food with your jaws (2), the movement of your march is like a charging army (3). O strong doer, with your tongue (of flame) you sort out what is valuable like sifting the grains of barley (4).

वि यस्य ते पृथिव्यां पाजो अश्रैत् (1), तृषु यत् अना समवृक्त जम्भैः (2),  
सेनैव सृष्टा प्रसितिः त एति (3), यवं न दस्म जुह्वा विवेक्षि (4)

[*yavam*: barley, (1.66.4); *śṛṣṭā*: movement of march,  
*prasitih*: march, rush, (10.87.11);

*vivekṣhi*: to sort out the valuable things in a pile; to put the grain through a sieve (i.e., to sift);

Agni sorts out what is valuable in the offerings given to him. He uses the offerings to empower the human being.]

7.3.5: In the dusk, in the dawn (1), men groom the ever youthful Fire like a horse (2). They whet the strength of the guest in his native seat (3). When the offerings are cast to him there shines out the light of the Bull (mighty one) (4).

तमिद् दोषा तम् उषसि (1), यविष्ठम् अग्निम् अत्यं न मर्जयन्त नरः (2),  
निशिशाना अतिथिम् अस्य योनौ (3), दीदाय शोचिः आहुतस्य वृष्णः (4)

7.3.6: O bright flame-force, your front is fair to vision (1). You shine out like gold, when you are near (2). Your strength moves like the thunder of heaven (3). Rich in your brilliance (4), you show your light like a Sun (5).

सुसंदक् तै स्वनीक् प्रतीक् (1), वि यद् रुक्मो न रोचस उपाके (2),  
दिबो न तै तन्यतुः एति शुष्मः (3), चित्रो (4), न सूरः प्रति चक्षि भानुम् (5)

[Line 5: (alt.) you are like the light of the Sun.

*svanika*: *su* + *anika*: bright flame-force; one with fair front (4.6.6); *anikam*: flame-force, (3.19.4), (4.5.15) etc.]

7.3.7: We stand around Agni with the words of revelation and luminous offerings (2), so that we may give (the offerings) to Agni with (the utterance of) Swāha (1). O Agni, with those measureless greatneses (3), with your hundred iron cities (4), guard us (5).

यथा वः स्वाहा अग्नये दाशेम (1), परि इळाभिः घृतवद्भिः च हव्यैः (2),  
तेभिः नो अग्रे अर्मितैः महोभिः (3), शतं पूर्भिः आर्यसीभिः (4), नि पाहि (5)

[*i/ā*: words of revelation]

**7.3.8:** With the Words you guard the powers that are human (2). With the inviolate powers which are there for the giver (1), protect us at once, O Son of force (3). Protect also the illumined seers and your adorers (4). You are the knower of all things born (5).

या वा ते सन्ति दाशुषे अधृष्टा (1), गिरौ वा याभिः नृवर्तीः उरुष्याः (2),  
ताभिः नः सूनो सहस्रो नि पाहि (3), स्मत् सूरीन् जरितृन् (4), जातवेदः (5)  
[*urushyā*: protect us, (8.71.7)]

Agni guards different persons in different ways.]

**7.3.9:** He goes out pure like a bright axe (1), shining with his own light for his body (2). He the desirable one was born from two mothers for performing sacrifice to the gods (3). Perfect in will, he is the purifying Fire (4).

निर्यत् पूतेव स्वर्धितिः शुचिः गात् (1), स्वया कृपा तन्वा रोचमानः (2),  
आ यो मात्रोः उशेन्यो जनिष्ट देवयज्याय (3), सुक्रतुः पावकः (4)

[*kṛpā*: lustre, light, (1.127.1), (6.15.5) etc.,

*ushenyaḥ*: deirable;

Agni is born from two mothers namely the powers of matter and mind symbolized by earth and heaven.]

**7.3.10:** O Fire, light up for us these happinesses (1). Let us wake to an understanding of your perfectly conscious will (2). Let all be there for those who laud you, for him who utters you (3). May you protect us always with all kinds of welfare (4).

एता नो अग्रे सौभगा दिदीहि (1), अपि क्रतुं सुचेतसं वतेम (2),  
विश्वा स्तोतृभ्यो गृणते च सन्तु (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*vateṃ*: wake to understanding, (7.4.10)]

Agni places his perfect will within the aspirant. The aspirant need only to become conscious.]

## 4. Agni: Need for action and new ideas

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.4.1: Agni travels with knowledge

7.4.2: With tusks of bright purity

7.4.3: Ill-lit of human parts

7.4.4: Conscious thinker in the non-seers

7.4.5: His native seat made by gods

7.4.6: Let us not sit actionless or shapeless

7.4.7: Reject riches which bring no delight

7.4.8: One's own *dharma* (*svadharma*) and new ideals

7.4.9: Protect us from the conqueror

Metre: Triṣṭup

[There are several confusions in the human mind regarding Agni's will-power. It is not appropriate to sit idly without doing any action believing that the great power Agni will do everything for us. Human activity is necessary. One should not view one's own law of Dharma in a narrow sense. One should be open to new ideas and new forces.]

7.4.1: For the Fire, for the brilliant Light, bring forward (1), your mind and your purified offering (2). Agni travels with knowledge (4), between all the divine and human births (3).

प्र वः शुक्राय भानवे भरध्वं (1), हव्यं मतिं चाग्रये सुपूतम् (2),  
यो दैव्यानि मानुषा जन्वषि अन्तः विश्वानि (3), विद्वाना जिगाति (4)

7.4.2: May Agni be the wise one and the deliverer (1). He is born the youngest from the mother (2). He has the tusks of bright purity; clings to the forests (3). Many foods he devours in a moment (4).

स गृत्सो अग्निः तरुणः चित् अस्तु (1), यतो यविष्ठो अजनिष्ट मातुः (2),  
सं यो वना युवते शुचिदन् (3), भूरि चित् अन्ना समित् अन्ति सद्यः (4)

[*shuchidan*: with tusks of bright purity, (5.7.7)

Line 3: foods (*anna*): all the thoughts, abilities and feelings which result in the will-power.]

**7.4.3:** In the rendezvous of this god in his flame-force (1), he has been seized by mortals, a white flame (2); he has proclaimed that strong human grasp (3). Agni has illumined that which is ill-lit to the human being (4).

अस्य देवस्य संसदि अनीके (1), यं मर्तासः श्येतं जंगुभ्रे (2),  
नि यो गृभं पौरुषेयीम् उवोचं (3), दुरोकम् अग्निः आयवे शुशोच (4)  
[*duroka*: ill-lit]

**7.4.4:** This is the seer (1), the conscious thinker in those who are not seers (2). Agni has been set as the Immortal in mortals (3). Then lead us not here astray, O forceful Fire (4). May we be ever right-minded in you (5).

अयं कविः (1), अकविषु प्रचेता (2), मर्तेषु अग्निः अमृतो नि धायि (3),  
स मा नो अत्र जुहुरः सहस्वः (4), सदा त्वे सुमनसः स्याम (5)

[*kavirakaviṣhu*: *kaviḥ akaviṣhu*: seer, and not seer; this clearly indicates that *akavi* is non-seer. The two words come together here.

*akavebhiḥ*: one with limited knowledge, (6.60.3);

*akavaiḥ*: those opposed to seers, (3.54.16)

Line 1: Agni, the divine will is born in many persons, who are not seers or ṛiṣhis, called as non-seers. Agni helps all these persons directly just as he helps the sages.]

**7.4.5:** He has come to his native seat made by the gods (1). Agni delivered the gods by his will (2). The child who is the foundation of all is borne by the earth (4), and the growths of the earth and the trees (3).



आ यो योनिं देवकृतं ससाद् (1), क्रत्वा हि अग्निः अमृतान् अतारीत् (2),  
तम् ओषधीश्च वनिनश्च (3), गर्भं भूमिश्च विश्वायसं विभर्ति (4)

[Line 3,4: The child is Agni. He is produced by the earth, the delight (represented by trees) etc.]

7.4.6: Agni has power for a large Immortality (1). He is master of a wealth, bounteous and full of hero strength (2). You have strength (4). Let us not sit actionless around you (3,6); not be shapeless, without hero-force (5).

ईशे हि अग्निः अमृतस्य भूरेः (1), ईशे रायः सुवीर्यस्य दातौः (2), मा त्वा वयं (3), सहसावन् (4), अवीरा मा अप्सवः (5), परि षदाम् मादुवः (6)

[*apsah*: form, shape, (5.80.6); *duvah*: action;

*apsavaḥ*: shapeless: having no constructive or ideal qualities which gives uniqueness or shape to an individual. Vedic seers attached great importance to having ideals and realizing them from work. Mere recitation of mantrās is not sufficient.]

7.4.7: To be rejected is the abundance of the riches that bring no delight (1). Let us be the masters of a wealth that is eternal (2). That which is born from another is not the Son (3). O Agni, turn not to wrong paths the one who knows not (4).

परिषद्यं हि अरणस्य रेक्णो (1), नित्यस्य रायः पतयः स्याम (2),  
न शेषो अग्रे अन्यजातम् अस्ति (3), अचेतान् अस्य मा पथो वि दुक्षः (4)

[*arāṇa*: without delight; *sheshah*: son;

Line 3: see next verse

The focus is on the wealth which brings delight. All riches or felicities which bring no delight are to be rejected. We should not turn into wrong paths merely to get riches.]

**7.4.8:** Not to be accepted (1), even though blissful, is the son of another womb (3), not to be thought of even by the mind (4), (for he brings with him) no delight (2). Soon even he returns to his home (5). Let rather the new Horse come to us, the all-conquering (6).

न॒हि ग्र॒भा॒याः (1), अ॒रणः (2), सु॒शे॒वो अ॒न्यो॒द॒र्यो (3), म॒न॒सा म॒न्त॒वा उ॒ (4),  
अ॒र्धा चि॒त् ओ॒क् पु॒न॒रि॒त् स ए॒ति (5), आ नो॒ वा॒जी अ॒भी॒षा॒द् ए॒तु न॒व्यः (6)

[*anyodaryah*: of another womb;

Line 4: *nahi* in line 1 is implicitly used

Here is the idea of *svadharma*; we should do what is in our innate being. The dharma of another, son of another womb, brings no delight and later it returns. This same idea is in line 3 of verse 7. The idea borrowed from someone else cannot be our son, i.e., cannot be integrated with our other powers. But we should focus on practicing the ideal in more and more detail. We need new types of life energy, new horses to help us. The new force will widen our understanding of our *svadharma* and its practice.

*arāṇa*, occurs in both verses 7,8. For S, *arāṇa* is freeing up from a debt, in verse 7, it is, 'one unable to fulfill the debt to forefather, *pitṛ ṛṇa*. For S this verse 8 deals with the adoption of child.]

**7.4.9:** O Agni, protect us from one who would conquer us (1). O forceful fire, you protect us too, from blame (2). On a path full of destruction, may there come to you a wealth thousandfold and desirable (3).

त्व॒मग्ने॑ व॒नुष्य॒तो नि पा॑हि (1), त्व॒मु॒ नः स॒हसा॑व॒न् अ॒व॒द्यात् (2),  
सं त्वा॑ ध्व॒स्म॒न्वत् अ॒भ्यै॑तु पा॒थः सं रु॒यिः स्पृ॒ह्या॒य्यः स॒ह॒स्री (3)

[*dhvasmanvat*: full of destructions, (6.15.12),

*dhvasayamta*: destroyed, (1.140.3)]

**7.4.10:** Same as (7.3.10)

## **5. Agni Vaishvānara: The universal divine will and force**

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇīḥ**

**7.5.1:** Agni grows by those who are wakeful

**7.5.2:** He is the leader of rivers and the things stable

**7.5.3:** The tribe with inharmonious creatures

**7.5.4:** Your triple law of workings

**7.5.5:** Words are your shining horses

**7.5.6:** You throw the destroyers out of the house

**7.5.7:** Your birth as Vāyu

**7.5.8:** Achievement of inspired knowledge

**7.5.9:** Extend a vast peace to us

**Metre: Triṣṭup**

[Agni Vaishvānara is the Universal Godhead, who is metaphorically represented as a person whose forehead is Heaven and centre is Earth; he supports the universe like a pillar. In addition, all the manifestations in the Universe, Gods, humans, animals, plants, etc., are his limbs as it were. All the riches are vested in him. Vaishvānara Agni performs all the functions of the human seeker dedicated to the higher realms. But Agni himself labours in all the peoples.]

There are fourteen such Sūktās in RV devoted to the Agni Vaishvānara, each one of which describes the characteristics of the Universal Godhead. Sūkta 5, 6 and 13 deal with Vaishvānara. Agni Vaishvānara is not portrayed merely as the vertex in a hierarchy, but he represents the harmonious collective of the Gods. (6.7.1) states, 'Messenger of Earth, Head of Heaven, . . . Guest of man, Him, Vaishvānara, the Gods have brought into being.' (10.88.9) states that, "The Gods brought him (Agni) into being and in him they offered up all

the worlds.” (10.88.5) proclaims, “You are the Head of the world”.

The knowledge of Agni Vaishvānara is identical to the topic of the Vaishvānara Ātman or the worship of the Supreme Principle, Brahman, as Vaishvānara discussed in the Chhāndogya Upanishad (5.11-18). This connection illustrates the continuity in thought between the RV and Upanishads. For details, see the book, ‘The Lights on the Upanishads’, by Kapāli Sāstry, (SAKSI).]

**7.5.1:** Bring to the Fire in his strength (1), a Word for the traveler of earth and heaven (2). He, the universal godhead, is in the lap of all the Immortals (3), and grows by those who are everwakeful (4).

प्राग्रये त्वसे भरध्वं (1), गिरं दिवो अरतये पृथिव्याः (2),  
यो विश्वेषाम् अमृतानाम् उपस्थे वैश्वानरो (3), वावृधे जागृवद्भिः (4)

**7.5.2:** Fire, was established in the plane of heaven and in earth (1). He is the leader of the rivers, the Bull of things that are stable (2). He shines upon the human peoples (3). He, the universal godhead, grows by that which is supreme (4).

पृष्टो दिवि धायि अग्निः पृथिव्यां (1), नेता सिन्धूनां वृषभः स्तिर्यानाम् (2),  
स मानुषीः अभि विशो वि भाति (3), वैश्वानरो वावृधानो वरेण (4)

[*pr̥ṣṭa*: plane]

**7.5.3:** In fear of you (1), the black Tribe, with creatures unharmonious came away (2), casting behind them their enjoyments (3). O universal godhead, when your light shone upon man (4), you tore them and flamed forth in his front, O Agni (5).

त्वद् भिया (1), विश आयन् असिक्रीः असमना (2), जहतीः भोजनानि (3),  
वैश्वानर पूरवे शोशुचानः (4), पुरो यदग्ने द्रयन् अदीदेः (5)

[*asiknīm*: dark one, (10.3.1), the hostile force. Line 2,3: Refers to the hostiles opposed to light]

**7.5.4:** O Fire, O universal godhead, earth and heaven and the mid-world (2), cling to the triple material of existence (1,3). Shining with your uninterrupted flame (5), you have spread out the earth and heaven by your light (4).

तव त्रिधातुं (1), पृथिवी उत द्यौः वैश्वानर (2), व्रतम् अग्ने सचन्त (3),  
त्वं भासा रोदसी आ ततन्थ (4), अजस्रेण शोचिषा शोशुचानः (5)

[*tridhātu*: the triple material of existence namely, *vasu*, substance, *ūrja*, the abounding force of our being, and *priyam* or *mayas*, delight and love in all aspects of existence.]

**7.5.5:** O Agni, the Words, your shining horses (1), which are impetuous and luminous, cling to you in their desire (2). (You are) the lord of the strivers, charioteer of the Riches (3), ray of intuition of the dawns and the days, and the universal godhead (4).

त्वामग्ने हरितौ बावशाना गिरः (1), सचन्ते धुनयो घृताचीः (2),  
पतिं कृष्टीनां रथ्यं रयीणां (3), वैश्वानरम् उषसां केतुम् अहाम् (4)  
[*vāvashāna*: in their desire, (1.73.6), (3.22.1)]

The words of the hymns *giraḥ* are compared to the horses (*haritah*) because of their power. The epithets in lines 3, 4 indicate Vaishvānara, universal godhead.]

**7.5.6:** The Shining Ones cast the Mightiness into you (1), for they cling to your will, O friendly Light (2). O Agni, you threw the Destroyers out from the house (3), bringing to birth a wide Light for the Āryan (4).

त्वे असुर्यं वसवो न्यृण्वन् (1), क्रतुं हि ते मित्रमहो जुषन्त (2),  
त्वं दस्यून् ओकसो अग्र आज (3), उरु ज्योतिः जनयन् आर्याय (4)

[Line 1 is similar to line 1 of (7.1.2).]

*āja*: throw out; *asuryam*: mightiness;  
*vasavaḥ*: shining ones; lord of riches]

**7.5.7:** You came to birth in the supreme station (*paramavyoman*) at once as Vāyu (1); you did guard the path (2). You cry aloud bringing to birth the worlds (3), making them as a gift to the Son, O knower of all things born (4).

स जायमानः परमे व्यौमन् वायुः न (1), पाथः परि पासि सद्यः (2),  
 त्वं भुवना जनयन् अभि क्रन् (3), अपत्याय जातवेदो दशस्यन् (4)  
 [*dashasyantaḥ*: making a gift, (5.3.4);  
*dashasya*: dispense, (6.11.6)]

**7.5.8:** O Agni, send into us that impulsion (1), which is luminous, O universal godhead, O knower of all things born (2). In you are all desirable things (4); you nourish the achievement (3), of a wide inspired knowledge for the mortal giver (5).

तामग्ने अस्मे इष्म एरयस्व (1), वैश्वानर द्युमतीं जातवेदः (2),  
 यया राधः पिन्वसि (3), विश्ववार (4), पृथु श्रवो दाशुषे मर्त्याय (5)

[The luminous impulsion (*dyumatim iṣham*) and the impulsion of truth in us (*ṛtasya preṣha*) carries us beyond the Night, the realm of inconscience, to the immortality; Vṛtra obstructs the impulsion and the free movement of the rivers of truth. *ṛtasya preṣha* is in (1.68.3).]

**7.5.9:** Join a plenitude of inspired knowledge (3), housing a multitude of riches (2), to us the masters of the riches, O Agni (1). O universal godhead, extend to us a vast peace (4), in union with the Rudras and the Vasus (5).

तं नो अग्ने मघवन्धः (1), पुरुक्षुं रयिं (2), नि बाजं श्रुत्यं युवस्व (3),  
 वैश्वानर महि नः शर्म यच्छ (4), रुद्रेभिः अग्ने वसुभिः संजोषाः (5)

[*sharma*: peace, refuge; *nī*: within;  
*purukṣhu*: housing a multitude, (1.68.5)]

## 6. Agni Vaishvānarah

Rishi: Vasishṭhaḥ Maitrāvaruṇiḥ

7.6.1: He is all-ruler and render

7.6.2: Illumine with my words

7.6.3: Traffickers (demons) have no will for work

7.6.4: Takes the dark powers out of the hidden caves

7.6.5: Broke down the limiting walls

7.6.6: Praying for the right-mind

7.6.7: Wealth from the nether ocean and the upper ocean

Metre: Triṣṭup

7.6.1: I adore the deeds of Render (4); adoring I proclaim (them) by my speech (5). (He is) the all-ruler, the almighty, the male (1). (His deeds) are strong as those of Indra (3), and to be rejoiced in by the peoples (2).

प्र सम्राजो असुरस्य प्रशस्तिं पुंसः (1), कृष्टीनाम् अनुमार्घस्य (2),  
इन्द्रस्येव प्र तवसः (3), कुतानि बन्दे दारुं (4), बन्दमानो विवक्मि (5)

[*dārum*: render; usually this epithet is used for Indra by the phrase *puram-dara*, render of cities. Here the epithet is for Agni.]

7.6.2: The earth and heaven send him as the kingdom of peace (2); (He is) the seer, the ray of intuition, the foundation, the light on the hill (1). I illumine with my words (4), the great and ancient laws of working of Agni (5), who rends the cities (3).

कविं केतुं धासिं भानुम् अद्रेः (1), हिन्वन्ति शं राज्यं रोदस्योः (2),  
पुरंदरस्य (3), गीर्भिः आ विवासे (4), अग्नेः ब्रतानि पूव्या महानि (5)

[Agni is the kingdom of peace. He is sent by earth and heaven. *adreh*: hill; could be either the manifestation with its many tiers; it could also be the full of ignorance. For both, Agni is the light and the foundation.]

Line 4: The aspirant illumines the workings of Agni with his words. Note the joint working of the human aspirant and divine Agni.]

7.6.3: Agni has scattered before him the Destroyers (and the traffickers) (3). The traffickers (Paṇi) have not the will for the work, (they are) the binders in knots, who have the speech that destroys (1). (They) have neither faith nor growth in the being, nor sacrifice (2). He, the supreme, has created intense misery among them who are opposed to the sacrifice (5).

नि अक्रतून् ग्रथिनो मृध्वाचः पणीन् (1), अश्रद्धान् अवृधान् अयज्ञान् (2),  
प्रप्र तान् दस्यून् अग्निः विबाय (3), पूर्वः चकार अपरान् (4), अयज्यून् (5)  
[Line 4 (alt.): he has driven the traffickers to the nether worlds.]

*dasyu*: enemy who destroys; from *das*, to divide, to hurt. The Paṇi is the robber who snatches away the cows of light, the horses of swiftness and the treasures of the divine plenitude. He is the wolf, the tearer, *vrka*; he is the obstructor, *nid*. He is the enemy, the thief, the false or evil thinker who makes the path of the sages difficult by his robberies and obstructions. The powers of Paṇi are mentioned in (6.51.13, 14), (6.44.22), (6.61.1,3), (1,93.4) etc.]

7.6.4: The (dark) powers rejoice in the darkness behind (1). By his energies he, most mighty in his godhead, has made (the dark) powers to be in front (2). I proclaim Agni, lord of the Treasure (3). He is never bowed, he tames those that make battle against him (4).

यो अपाचीने तमसि मदन्तीः (1), प्रार्चीः चकार नृतमः शर्चीभिः (2),  
तम् ईशानं वस्वो अग्निं गृणीषे (3), अनानतं दमयन्तं पृतन्यून् (4)

[Line 2: He has taken the dark powers out of their hidden caves and thus he is able to scatter them as mentioned in verse 3.]



**7.6.5:** By his showering blows, he broke down the walls (which limit) (1). He has made the dawns, helpmates of the noble persons (*ārya*) (2). He the mighty Fire has put his restraint upon men (3). By his forceful might he has made the peoples bring him their taxes (4).

यो देह्यो अनमयद् बध्नस्रैः (1), यो अर्यपत्नीः उषसं चकार (2),  
स निरुध्या नहुषो यहो अग्निः (3), विशां चक्रे बलिहतः सहोभिः (4)

[Line 2: When the dawns and the rivers are in the possession of the demons Vṛtra or Vala, they are described as *dāsapatniḥ* (1.32.11, 3.12.6, 5.30.5). By the action of the gods, they become *āryapatniḥ*, the helpmates of the Āryan or gods.]

**7.6.6:** All beings come by their movements to his peace (1), praying for a right mind (2). The universal godhead came to that which is supreme above earth and heaven (3). Agni came to the lap of the father and mother (4).

यस्य शर्मन् उप विश्वे जनास एवैः तस्थुः (1), सुमतिं भिक्षमाणाः (2),  
वैश्वानरो बरमा रोदस्योः (3), आ अग्निः संसाद पित्रोः उपस्थम् (4)

[All being can come to Agni by praying to Agni for a right mind and by beginning the necessary movements.

Agni in his usual condition sits on the lap of his mothers, earth and heaven. But in his state as the universal godhead, he is supreme above earth and heaven.]

**7.6.7:** The god took to him the riches of the Foundation (1). In the rising of the Sun, the universal godhead (2), gathered wealth from the nether ocean and the upper ocean (3). Agni took to him the riches of earth and heaven (4).

आ देवो ददे बुध्या वसूनि (1), वैश्वानर उदिता सूर्यस्य (2), आ समुद्रात्  
अवरात् आ परस्मात् (3), आ अग्निः ददे दिव आ पृथिव्याः (4)

[*avarādā samudrāt*: nether or inconscient ocean;

*parasmāt samudrāt*: upper or super conscient ocean

The two oceans are mentioned briefly in (4.58.11) and in some detail in Appendix 2 in 'Rig Veda Samhita: Maṇḍala Four']

## 7. Agni

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇih**

**7.7.1: I drive Agni forward with my obeisance**

**7.7.2: Agni makes the high plateaus roar**

**7.7.3: You call to the two mothers**

**7.7.4: Agni is charioteer and sweet of speech**

**7.7.5: Agni has taken his seat in man**

**7.7.6: Men who here fashioned the supreme word**

**7.7.7: You obtain impulsion to work for those who laud you**  
**Metre: Triṣṭup**

[It is the human aspirant who makes Agni to be born in him by his enthusiasm. The verse 1 states that even though Agni is the one who puts up the force in all the activities of human being, the human being by his obeisance of surrender drives Agni forward. Here is the seed of the idea in the Bhakti literature of later days which state that the supreme god Hari becomes a slave of the devotee.]

**7.7.1:** Even though Agni is a god putting forth his force (1), I drive him forward as my steed of swiftness by my prostrations of surrender (2). He who has knowledge becomes the messenger of our pilgrim-sacrifice (3). Of himself he becomes known in the gods in his measured race (4).

प्र वो देवं चित् सहस्रानम् अग्निम् (1), अश्वं न वाजिनं हिषे नमोभिः (2),  
भवा नो दूतो अध्वरस्य विद्वान् (3), त्मना देवेषु विविदे मितद्रुः (4)

**7.7.2:** O Agni, come to us along your own paths (1), rapturous, taking pleasure in the comradeship of the gods (2). He makes the high plateaus of earth to roar with his rushing strengths (3). With his tusks of flame he burns all the woodlands in his desire (4).

आ याहि अग्ने पथ्या अनु स्वा (1), मन्द्रो देवानां सख्यं जुषाणः (2),  
आ सानु शुष्मैः नदयन् पृथिव्या (3), जम्भेभिः विश्वम् उशधक् बनानि (4)

**7.7.3:** In front is the sacrifice, well-placed is the sacred grass (1), pleased is the Fire (2); you are adored, you are like a Priest of the call (3); (you) call to the two mothers in whom are all desirable things (4). Hence you are born most young and blissful (5).

प्राचीनो यज्ञः सुधितं हि बर्हिः (1), प्रीणीते अग्निः (2), ईळितो न होता (3),  
आ मातरा विश्ववारि हुवानो (4), यतो यविष्ठ जज्ञिषे सुशोबः (5)

**7.7.4:** Men accomplished in conscious knowledge (2), have brought at once into birth the charioteer (1). He has been set as master of the peoples in their house (3). Agni is rapturous, the sweet of speech, the possessor of Truth (4).

सद्यो अध्वरे रथिरं जनन्त (1), मानुषासो विचेतसो (2), य एषाम्  
विशाम् अधायि विश्वपतिः दुरोणे (3), अग्निः मन्द्रो मधुवचा कृतावा (4)

[*madhuvāchā*: one sweet of speech, a person who has a luminous will and knows what to do and why. He (she) is unruffled by any criticism and will be sweet in speech to all.]

**7.7.5:** In the house of Man (3), he has come and taken his seat, the chosen bearer (of the offering) (1), Agni, the Priest of the Word (2). He upholds all things (4); him earth and heaven increase (5). To him the Priest of the call sacrifices (6), for in him are all desirable things (7).

असादि वृत्तो वह्निः आजगन्वान् (1), अग्निः ब्रह्मा (2), नृषदने (3), विधर्ता (4), द्यौश्च यं पृथिवी वावृधाते (5), आ यं होता यजति (6), विश्ववारम् (7)  
[*vṛtaḥ*: chosen; *brahmā*: priest of the word]

7.7.6: The men of strength have fashioned excellently the Word (2). These men have crossed beyond all by their lights (1). They are human beings (*narya*) who have gone forward eager to hear (3), and have illumined for me something of this Truth (4).

एते युष्मेभिः विश्वम् आतिरन्त (1), मन्त्रं ये वारं नर्या अतक्षन् (2),  
प्र ये विशः तिरन्त श्रोषमाणा (3), आ ये मे अस्य दीर्घयन् ऋतस्य (4)

[Only those who have the strength can fashion the word which can reach Agni.

Line 4: 'me' refers to Vasiṣṭha, the seer of this mantra. The ancient aspirants have illumined something of the truth for this seer.]

7.7.7: O Agni, now we (Vasiṣṭhās) desire you (1), as the master of the Riches, O son of force (2). You have obtained the impulsion for those who laud you, those who have the plenty (3). Do you always guard us with all kinds of welfare (4).

नू त्वाम् अग्र ईमहे वसिष्ठा (1), ईशानं सूनो सहस्रो वसूनाम् (2),  
इषं स्तोतृभ्यो मघवन्ध आनङ् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Agni, as the divine will, gives to his devotees the power of impulsion for doing actions.]

## 8. Agni: Kindled with surrender

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.8.1: Recovers the offering of the light

7.8.2: He has found wide lustres

7.8.3: By your self-law, you purify us

7.8.4: Fire of the bringer (Bharata)

7.8.5: You became right-thoughted

7.8.6: The word from Agni creates bliss

Metre: Triṣṭup

[When Agni is kindled with the prostration of surrender, he receives the offering of light and finds the wide lustre in man. He purifies the human being by his self-law, law of his own nature. Then he becomes right-thoughted in man, i.e., he allows in man only the thoughts of harmony and good, consistent with *ṛtam*. Then there arises the word which conquers and creates bliss.]

7.8.1: The King, the Noble One (*arya*) is kindled high with prostrations of surrender (1). His front receives the oblation of the Light (2). Men who are oppressed pray with offerings (3). Agni is born in front of the dawns (4).

इन्धे राजा सम् अर्यो नमोभिः (1), यस्य प्रतीकम् आहुतं घृतेन (2),  
नरो हव्येभिः ईळते सबाध (3), आग्निः अग्रं उषसाम् अशोचि (4)

[*samindhate*: high kindled;

*namobhiḥ*: prostrations of surrender; See (7.2.4).]

7.8.2: He verily is that great one whom one knew (1), Agni the rapturous Priest of man, the mighty one (2). He has found wide his lustres (3), when he is let loose on the wide earth (4). Black is the rim of his wheel when he is carried by the growths (of earth) (5).

अ॒यमु॒ष्य सु॒र्महान् अवे॒दि (1), हो॒ता म॒न्द्रो म॒नुषो य॒हो अ॒ग्निः (2),  
 वि॒ भा अ॒ंकः (3), ससृ॒जानः पृ॒थिव्यां (4), कृ॒ष्णप॒विः ओष॑धीभिः ब॒वक्षे (5)  
 [vavakṣhe: carried, (3.5.4), (3.5.8)]

7.8.3: O Agni, by what (law of yours), do you illumine our purification (1)? According to what self-law of yours do you move (2), when you are proclaimed aloud (3)? O great giver, when may we become the lords and conquerors of a wealth (4), that is all-accomplishing and unassailable (5)?

क॒या नो अ॒ग्रे वि॒ वंसः सु॒वृत्तिं (1), का॒मुं स्व॒धाम् ऋ॒णवः (2), श॒स्य॒मानः  
 (3), क॒दा भ॒वेम॒ पत॑यः सु॒दत्र रा॒यो व॒न्तारो॑ (4), दु॒ष्टर॑स्य सा॒धोः (5)  
 [vantārah: conquerors; ṛṇavaḥ: you move;  
 sadhoḥ: perfect, all-achieving, (4.10.2);]

7.8.4: The voice of the Fire of the bringer is heard more and more (1), when he shines like the Sun, a vast light (2). Agni stands over man in his battles (3). He, the divine guest has broken flaming into a blaze (4).

प्र॒प्र अ॒यम् अ॒ग्निः भ॑र॒तस्य॑ शृ॒ण्वे (1), वि॒ यत् सू॒र्यो न॑ रोच॒न्ते बृ॒हद् भाः (2),  
 अ॒भि यः पू॒रुं पृ॒तना॑सु त॒स्थौ (3), द्यु॒तानो॑ दै॒व्यो अ॒तिथिः शु॒शोच॑ (4)  
 [Line 4: flaming with light, he has illumined; bharata: bringer of treasure, (6.16.4), (7.3.4)]

7.8.5: In you were our many callings (1); you became right-thoughted with all your flame-forces (2). When you are proclaimed by the word, you hear, O Agni (3). Perfect in your birth, you yourself increase your body (in us) (4).

अ॒सन् इ॒त् त्वे आ॒हव॑नानि भू॒रि (1), भु॒वो वि॒श्वे॑भिः सु॒मना॑ अनी॒कैः (2),  
 स्तु॒तः चि॒त् अ॒ग्रे शृ॒ण्विषे॑ गृ॒णानः॑ (3), स्व॒यं व॑र्ध॒स्व त॒न्वं सु॒जात॑ (4)  
 [grṇānaḥ: proclaimed, (5.4.9); stutaḥ: (by) the word, praise;]

**7.8.6:** This is the word (1), that rose (*ut*) into birth for Agni (3). It is a conqueror of the hundreds and with it are the thousands (2). It is twofold in its greatness (4). It creates the bliss for those who laud him for the friend (5); it is luminous, a driver away of evil, a slayer of the Rakshasa (6).

इदं वचः (1), शतसाः संसहस्रम् (2), उद्ग्रये जनिषीष्ट (3), द्वि-बर्हिः (4)  
शं यत् स्तोतृभ्य आपये भवति (5), द्युमत् अमीवचातनं रक्षोहा (6)

**7.8.7:** Same as (7.7.8)

## 9. Agni: Lover, friend and guest

**Rīṣhi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.9.1:** Two kinds of beings

**7.9.2:** Dwells in man and sees through the darkness of nights

**7.9.3:** The seer Agni is our friend and guest

**7.9.4:** His light of perfect vision

**7.9.5:** Sacrifice to the gods to give us ecstasy

**7.9.6:** Many are the roads of your approach

**Metre:** Triṣṭup

[Agni is the guest in our subtle body. He is our friend with his assistance and encouragement. He is the lover of the dawn in us, the beginning of spiritual experience in us.]

**7.9.1:** He awoke from the lap of the dawns, their lover (1). (He is) the rapturous Priest of the call, the great seer, the purifying Fire (2). He founds the ray of intuition for both kinds of being born (3), the offerings in the gods, the riches in the doers of good (4).

अबोधि जार उषसाम् उपस्थात् (1), होता मन्द्रः कवितमः पावकः (2),  
दधाति केतुम् उभयस्य जन्तोः (3), हव्या देवेषु द्रविणं सुकृत्सु (4)

[Line 3: Two kinds of beings: these with two states of consciousness and those with four

Two states: mind and matter, earth and heaven;

Four states: matter (*anna*), life-energy (*prāṇa*), mind (*manas*) and the *mahas* or *svar* (the fourth world, supermind, *vijnāna*, *mahas* in Taittiriya U.)]

7.9.2: Strong in will this is he who has flung wide the doors of the evil-traffickers (1), purifying for us the illumining ray which gives the many enjoyments (2). He is the rapturous Priest of the call, who dwells in the house of men (3). He is seen through the darkness of the nights (4).

स सुक्रतुः यो वि दुरः पणीनां (1), पुनानो अर्कं पुरुभोजसं नः (2),  
होता मन्द्रो विशां दमूनाः तिरः (3), तमो ददशे राम्याणाम् (4)

[*rāmyāṇām*: nights (S);

Agni, the divine will is always awake in human beings. He is present even at times when the evil forces are dominant and helps accordingly.]

7.9.3: The seer is free from ignorance, boundless, luminous (1), a friend happily met (2), our benignant guest (3). Rich in his lustres, he shines in front of the dawns (4); a child of the waters, he enters into his mothers (5).

अमूरः कविः अदितिः विवस्वान् (1), सुसंसत् मित्रो (2), अतिथिः शिवो  
नः (3), चित्रभानुः उषसां भाति अग्रे (4), अपां गर्भः प्रस्व आ विवेश (5)

[Line 2: (alt.): happy in your sessions, our friend;

*susamsat*: happily met, happy in your sessions;]

7.9.4: (He is the) one to be prayed by you in the generations of man (1), equal in his rays which shine out of him, the knower of all things born (2). Agni dawns with his light of perfect vision (3), the rays woke into his high blazing (4).



ई॒ळे॒न्यो॑ वो॒ म॒नु॒षौ॒ यु॒गेषु॑ (1), स॒म॒न॒गा अ॑ंशु॒त् जा॒तवे॑दाः (2),  
सु॒सं॒दृशा॑ भ॒ानु॒ना यो बि॒भाति॑ (3), प्र॒ति गा॒र्वः स॒मिधा॑नं बु॒धन्त॑ (4)

7.9.5: O Agni, go on your embassy (1), and fail not (to approach) the gods (2), with the company of those who fashion the Word (3). Sacrifice to Saraswati, the life-powers (Maruts), Ashvins and the waters (4), and to all the gods for the giving of the ecstasy (5).

अ॒ग्ने॒ या॒हि दू॒त्यं॑ (1), मा रि॑ष॒ण्यो दे॒वान् (2), अ॒च्छा॒ब्रह्म॑कृ॒तां ग॒णेन॑ (3),  
सर॑स्व॒तीं म॒रुतो॑ अ॒श्विन् आपो॑ यक्षि॑ (4), दे॒वान् र॑त्न॒धेया॑य॒ बि॒भान् (5)

[Agni summons all the gods and he performs the sacrifice on our behalf, to the gods mentioned in line 4 and 5. When he approaches the gods, he is accompanied by the potent word sent by the aspirant.]

7.9.6: O Agni, Vasishtha kindles you (1), slaying the destroying demon (2); (he) sacrifices for the Wealth to the goddess Puramdhi (3). Many are the roads of your approach, O knower of all things born (4). Do you always guard us with all kinds of welfare (5).

त्वा॒म॒ग्रे स॒मिधा॑नो ब॒सि॒ष्ठो॑ (1), ज॒रू॒थं ह॒न् (2), यक्षि॑ रा॒ये पु॒रं॒धिम् (3),  
पु॒रु॒णी॒था जा॑तवे॒दो ज॒रस्व॑ (4), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (5)

[*puramdhi*: many-thoughted goddess; she who is a tenant of the city; *jarasva*: come near, approach, (3.3.7)

Agni guides each person in a unique way. Thus the approach of Agni and to Agni many roads.]

## 10. Agni: Words seek him

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.10.1: Lover of dawn

7.10.2: Giving a form to sacrifice is like forming the thoughts

7.10.3: Our words are thoughts seeking for the godhead

7.10.4: Boundless universal mother Aditi

7.10.5: Sleepless messenger for sacrifice to the gods

Metre: Triṣṭup

[Yajna is a complex collaborative activity between the human aspirants and the cosmic powers. Yajna has to be given a form in each instance. Just as human beings give a form to thought, Agni gives a form to the yajna.]

7.10.1: As the lover of dawn he has reached to a wide strength (1), shining, flaming out with his play of lightnings (2). The Bull, pure and resplendent, he shines on us (3). Illumining with his light our thoughts, he wakes our dawns (4).

उषो न जारः पृथु पाजो अश्रेद् (1), दविद्युतद् दीद्यत् शोशुचानः (2),  
वृषा हरिः शुचिरा भाति (3), भासा धियो हिन्वान उंशतीः अंजीगः (4)  
[hinvāna: illumining; bhāsa: light; ajīgaḥ: wakes]

7.10.2: It is as if the sun-world shone out from the day and the dawns (1). They give a form to the sacrifice just as aspirants (form) the Thought (2). Fire the godhead knowing the births runs wide to his goal (3), (He is) the Messenger, the Traveler to the godheads, strong to conquer (4).

स्वर्ण वस्तोः उषसाम् अरोचि (1), यज्ञं तन्वाना उशिजो न मन्म (2),  
अग्निः जन्मानि देव आ वि विद्वान् द्रवद् (3), दूतो देवयावा वनिष्ठः (4)

**7.10.3:** Our words are thoughts seeking for godhead (1). Come to the Fire asking for the Treasure (2). Agni is fair of front, perfect in vision, true in movement (3). (He is) the carrier of offerings, the traveler of the ways for men (4).

अच्छा गिरो म॒तयो दे॒वयन्तीः (1), अ॒ग्निं य॑न्ति॒ द्रवि॑णं॒ भिक्ष॑माणाः (2),

सु॒सं॒दृशं॑ सु॒प्रती॑कं॒ स्वञ्च॑ (3), ह॒व्य॒बाह॑म् अ॒रतिं॑ मा॒नुषा॑णाम् (4)

[Line 1: It is not possible to arrive at a complete knowledge of the Truth-Light by the intellect alone. Nor is that possible by sheer intensity of the emotions in the heart. Thought can tie itself in the webs of its own making; emotions may effervesce and spend themselves. The seeking in the depths of the heart must be linked to the soaring thought on the summits of the mind; the thought must be up buoyed by the support and push of the psychic. Only then can one reach the integral knowledge of the divine Light.]

**7.10.4:** O Agni, companioning the shining ones (vasus), bring to us Indra (1), companioning the Rudras, bring vast Rudra (2). With the Adityās bring the boundless and universal Mother (3). With those who have the illumined word, bring the master of the Word (Bṛhaspati) (4), in whom are all desirable things (5).

इन्द्रं॑ नो अ॒ग्रे वसु॑भिः स॒जोषां॑ (1), रु॒द्रं रु॒द्रेभिः॑ आ ब॒हा बृ॑हन्तम् (2),

आ॒दि॒त्येभिः॑ अ॒दितिं॑ वि॒श्वज॑न्यां (3), बृ॒हस्प॑तिम् ऋ॒कभिः॑ (4), वि॒श्ववार॑म् (5)

[Agni brings to us not only the primary gods such as Indra, Rudra etc., but also their helpful associates such as Vasus, Rudras (Maruts) etc.]

**7.10.5:** Men who are aspirants pray in the pilgrim-rites to Agni (4,2), the youthful (3), and rapturous Priest of the call (1). For he has become the master of the nights and the Riches (5), a sleepless messenger for sacrifice to the gods (6).

म॒न्द्रं हो॒तार॑म् (1), उ॒शि॒जो (2), य॒र्वि॒ष्टम् (3), अ॒ग्निं वि॒श ई॒ळते॑ अ॒ध्व॒रेषु॑ (4),  
 स हि क्ष॒पा॒वान् अ॒भ॒वद् र॒यी॒णाम् (5), अ॒त॒न्द्रो दू॒तो य॒ज॒थाय॑ दे॒वान् (6)  
 [kṣhapāvān: master of nights, (1.70.3)]

## 11. Agni: Makes gods and devotees happy

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.11.1: Great conscious perception of the pilgrim-journey

7.11.2: You make the devotee happy

7.11.3: Gods assist the yajamāna at night

7.11.4: Agni is master of all offerings

7.11.5: Gods with Indra become full of rapture

Metre: Triṣṭup

[When Agni sits within human beings, he makes both the gods and the devotee happy. The gods wake to the knowledge of riches to be given to the mortal aspirants.]

7.11.1: You are the great conscious perception of the pilgrim-journey (1). Without you the immortals have no rapture (2). Come in one chariot with all the gods (3). Take your seat within, as the supreme Priest of the call, O Agni (4).

म॒हान् अ॒सि अ॒ध्व॒रस्य॑ प्र॒के॒तो (1), न ॒कृ॒ते त्वत् अ॒मृ॒ता मा॒दय॑न्ते (2),  
 आ वि॒श्वेभिः॑ स॒रथं॑ या॒हि दे॒वैः (3), नि अ॒ग्ने हो॒ता प्र॒थ॒मः स॒दे॒ह (4)

[adhvara: yajna as a journey of pilgrimage;

praketa: conscious perception, perception of knowledge;]

7.11.2: Men who bring the offering ever (2), pray for you, their envoy who is swift in movement (1). O Agni, when you sit with the gods on a man's seat of sacrifice (3), happy for him become the days (4).

त्वाम् ई॒ळते॑ अ॒जि॒रं दू॒त्याय॑ (1), ह॒वि॒ष्म॒न्तः स॒द॒मित् मानु॑षासः (2),  
 यस्य॑ दे॒वैः आ॒स॒दो ब॒र्हिः अ॒ग्ने (3), अ॒हा॒नि अ॒स्मै सु॒दि॒ना भ॒वन्ति॑ (4)

**7.11.3:** Thrice in the night (1), within you (3), they (the gods) woke to the knowledge of the Riches (2), (to be given) for the mortal giver (4). Since we as the human beings here sacrifice to the gods (5), become our messenger and protector from the assailant (6).

त्रिः चित् अ॒क्तोः (1), प्र चि॒कितुः वसू॒नि (2), त्वे अ॒न्तः (3), दा॒शुषे म॒र्त्याय (4), म॒नुष्वत् अ॒ग्र इ॒ह य॒क्षि दे॒वान् (5), भ॒वा नो दू॒तो अ॒भि॒शस्ति॒पावा (6)  
[The gods assist the yajamāna even if he is in the state of 'night' (unconsciousness), provided that they have been brought within the man by Agni.]

**7.11.4:** Agni has power for a vast pilgrim-journey (1). Agni is a master of every offering made (2). The lords of riches (Vasus) cling to his will (3). So the gods established him as the carrier of the offerings (4).

अ॒ग्निः ई॒शे बृ॒हतो अ॒ध्वर॒स्य (1), अ॒ग्निः वि॒श्वस्य॑ ह॒विषः॑ कृ॒तस्य॑ (2),  
क्र॒तुं हि अ॒स्य वस॑वो जु॒षन्त (3), अथा॑ दे॒वा द॑धिरे ह॒व्यवा॒हम् (4)

[*vasavaḥ*: the lords of riches; the shining powers who are always associated with Agni. Occurs about 50 times in the Rig Veda. The words *vasuḥ*, riches or lords of riches, also occurs 50 times in RV.]

**7.11.5:** O Agni, bring the gods to eat of the offerings (1). May they with Indra as their eldest take here their rapture (2). Establish this sacrifice in heaven in the gods (3). Do you always guard us with all kinds of welfare (4).

आ॒ग्ने ब॒ह ह॒विः अ॒थाय॑ दे॒वान् (1), इन्द्र॑ज्येष्ठा॒स इ॒ह मा॑दयन्ताम् (2),  
इ॒मं य॒ज्ञं दि॒वि दे॒वेषु॑ धेहि (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

## 12. Agni: Guards our speech

Rishi: Vasishthah Maitravaruniḥ

7.12.1: Surrender to the ever-young Agni

7.12.2: Agni guards us when we speak

7.12.3: You are Mitra and Varuṇa

Metre: Triṣṭup

7.12.1: We have come with a great prostration of surrender to the ever-young Agni (1), who has shone out blazing in his own home (2). (He is) rich of lustre between the wide earth and heaven (3). (He is) filled with the offerings cast in him; he moves facing every side (4).

अगन्म म॒हा नम॑सा॒ यवि॑ष्ठं (1), यो दी॒दाय॑ समि॒द्धः स्वे दुरो॑णे (2),  
चि॒त्राभा॑नुं रोद॑सी अ॒न्तः उ॒र्वी (3), स्वा॑हुतं वि॒श्वतः॑ प्र॒त्यञ्च॑म् (4)

7.12.2: He overcomes all evils by his might (1). Agni, the knower of all things born, is affirmed by the lauds in the home (2). May he guard us from stumbling and from blame (3). (May he guard) us when we speak the words and (guard) us when we are lords of the plenty (4).

स म॒ह्ना वि॒श्वा दु॑रि॒तानि॑ सा॒ह्वान् (1), अ॒ग्निः ष्वे॒ दम् आ॑ जा॒तवे॑दाः (2),  
स नो॑ रक्षिषद् दु॒रिता॑त् अ॒वद्या॑त् (3), अ॒स्मान् गृ॑ण॒त उ॒त नो॑ म॒घोनः॑ (4)

7.12.3: You are Varuṇa and you are Mitra, O Agni (1). The Vasishthās make you to grow (in them) by their thoughts (2). May the riches be easily won with you (in us) (3). Do you always guard us with all kinds of welfare (4).

त्वं वरु॑ण उ॒त मि॒त्रो अ॑ग्रे (1), त्वां वर्ध॑न्ति म॒तिभिः॑ वसि॒ष्ठाः (2),  
त्वे वसु॑ सुषण॒नानि॑ सन्तु (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

[*suṣhaṇanāni*: *su-sananāni*: easily won; *sana*: to win;

Vasiṣṭhāḥ: the energies belonging the seer Vasiṣṭha; sons of the seer; Mitra: Lord of love; Varuṇa, Lord of vastness and purity]

### 13. Agni Vaishavānara

Riṣhi: Vasiṣṭhāḥ Maitrāvaruṇiḥ

**7.13.1: Universal godhead has mastery over minds**

**7.13.2: You have released the gods from assailant**

**7.13.3: Finds the path for the word (*brahmaṇe*)**

**Metre: Triṣṭup**

[See (7.5) for a brief view on the deity Vaishvānara]

**7.13.1:** Agni is all-illuminating, founder of the thought, slayer of the Asuras (1). Bring your thinking and the thought formed (to Agni) (2). Gladly I bring to our sacrificial seat the offering (3), for the universal godhead who has mastery over minds (4).

प्र अग्रये विश्वशुचै धियंधे असुरघ्ने (1), मन्म धीतिं भरध्वम् (2),  
भरे हविः न बर्हिषि प्रीणानो (3), वैश्वानराय यतये मत्तीनाम् (4)

**7.13.2:** O Agni, illuminating with your light (1), you fill earth and heaven even in your birth (2). You have released the gods from the Assailant (3), by your might (5). You are the universal godhead, the knower of all things born (4).

त्वमग्ने शोचिषा शोशुचान् (1), आ रोदसी अपृणा जायमानः (2),  
त्वं देवान् अभिशस्तेः अमुञ्चो (3), वैश्वानर जातवेदो (4), महित्वा (5)

**7.13.3:** O Agni, born, you look on the world (1), as a herdsman on his cattle (2). (You are) one to be missioned, pervading everywhere (3). As the universal godhead you found the Path for the Word (4). Do you always guard us with all kinds of welfare (5).

जातो यदग्ने भुवना वि अख्यः (1), पशून् न गोपा (2), इर्यः परिज्मा (3),  
वैश्वानर ब्रह्मणे विन्द गातुं (4), यूयं पात स्वस्तिभिः सदा नः (5)

## 14. Agni: worship with light and surrender

Riṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.14.1: We give to Agni by our invocations and by our surrender

7.14.2: We worship with light (*ghṛta*)

7.14.3: The cry *Vaṣaṭ*

Metre: 1, Bṛhatī (8/12/8/8); 2-3, Triṣṭup;

7.14.1: Making prostrations, may we give to Agni (5), by our fuel (1), by our invocations of the god, by our offerings (3). He is the godhead, knower of all things born (2); he is of the brilliant light (4).

स॒मिधा॑ (1), जा॒तवे॑दसे दे॒वाय॑ (2), दे॒वहू॑तिभिः ह॒विर्भिः॑ (3),  
शु॒क्रशौ॑चिषे (4), नम॒स्विनो॑ व॒यं दा॑शेम अ॒ग्नये॑ (5)

[*samīdha*: fuel; aspiration;

*dāshema*: sacrificial giving, distribution. 'How shall we give to Agni (*katham dāshema*) (1.77.1) is a key idea in Veda. The word '*dāshema*' has a covert connection with *das* in the sense of discernment.

The sacrifice is essentially an arrangement, a distribution of the human activities and enjoyments among the different cosmic powers to whose province they rightly belong. The sacrificer is faced with the problem of the right arrangement and the distribution of his work. The will to right arrangement is an all-important preparation for the reign of the supreme law in the mortal (SA, SV, p.267).]

7.14.2: O Agni, may we worship you with the fuel (1). May we give to you with the laud, O master of sacrifice (2). May we (worship) with the Light, O Priest of the call of the pilgrim-sacrifice (3), May we worship with the offerings, O god of the happy flame (4).



व॒यं ते॑ अ॒ग्ने स॒मिधा॑ वि॒धेम (1), व॒यं दा॑शेम सु॒ष्टुती॑ य॒जत्र (2),  
व॒यं घृ॑तेन अ॒ध्वर॑स्य होतः (3), व॒यं दे॑व ह॒विषा॑ भ॒द्रशो॑चे (4)

7.14.3: O Agni, come (2), with the gods to our invocation of the gods (1). Take pleasure in the cry 'Vashat' (3). O god, may we be givers of the offerings to you (4). Do you guard us always with all kinds of welfare (5).

आ नो॑ दे॒वेभिः॒ उप॑ दे॒वहू॑तिम् (1), अ॒ग्ने या॑हि (2), व॒षट्कृ॑तिं जु॒षाणः॑ (3),  
तुभ्य॑ दे॒वाय॑ दा॒शतः॑ स्याम (4), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (5)

## 15. Agni: Protector

Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ

7.15.1: He brings closest alliance to us

7.15.2: Takes his seat within in all beings

7.15.3: Guards our intimate knowledge

7.15.4: Agni is hawk of heaven (*shyena*)

7.15.5: Riches with hero-powers

7.15.6: May Agni take pleasure in our words

7.15.7: He is the lord of the peoples, placed within

7.15.8: Your desire is towards us

7.15.9: Men come with their thinkings

7.15.10: Pure and purifying flame

7.15.11: Bhaga, the Lord of enjoyment

7.15.12: Diti gives objects of desires; you give Sun and

Bhaga

7.15.13: Protect us from doer of harm

7.15.14: Become a mighty iron city

7.15.15: Guard us at dusk and at dawn

Metre: Gāyatrī (8,3)

[Agni protects us and nourishes us in many ways. He becomes our closest ally. He himself becomes the mighty iron city acting as armour. Agni brings us the power of the creator Savitr and power of Bhaga, the divine enjoyer within us. By the power of Agni, we get the objects of our desires. He becomes the hawk of heaven (*shyena*) bringing us the Soma, the delight of existence.]

7.15.1: (He is) bounteous; one to be approached with worship (1). Cast in (his) mouth the offering (2). He brings to us closest alliance (3).

उपसद्याय मीळ्हुषं (1), आस्यै जुहुता हविः (2), यो नो नेदिष्ठम् आप्यम् (3)  
[*nediṣṭham*: most near, (1.127.11); *āpyam*: alliance;]

7.15.2: He comes to the five peoples of seeing men (1), and takes his seat within in house and house (2). (He is) the seer, the master of the house, the youth (3).

यः पञ्च-चर्षणीः अभि (1), निषसाद् दमेदमे (2), कविः गृहपतिः युवां (3)  
[House: inner body of aspirant]

7.15.3: From every side may Agni guard (2), the knowledge that is intimate to us (1). May he protect us from evil (3).

स नो वेदो अमात्यम् (1), अग्नी रक्षतु विश्वतः (2),  
उत अस्मान् पातु अंहसः (3)

7.15.4: Now have I brought forth a new laud to Agni (1,3), the Hawk of Heaven (2). He wins for us repeatedly the Riches (4).

नवं नु स्तोमम् अग्र्यै (1), दिवः श्येनाय (2), जीजनम् (3),  
वस्वः कुविद् वनाति नः (4)

[*shyena*: hawk; (10.11.4) states that, 'the hawk brought the Soma from heaven'. Here Agni is identified with the hawk.  
*stoma*: laud of affirmation]

**7.15.5:** His glories are desirable for vision (1). (They) are like the Riches with their hero-powers (2), for he flames in front of the sacrifice (3).

स्पर्हा यस्य श्रियो हृशे (1), रयिः वीरवतो यथा (2), अग्रे यज्ञस्य शोचतः (3)

**7.15.6:** May he take knowledge of this cry of 'Vaṣaṭ' (1). May Agni take pleasure in our words (2). He is the carrier of the offerings and most strong for sacrifice (3).

स इमां वैतु वर्षट्कृतिम् (1), अग्निः जुषत नो गिरः (2), यजिष्ठो हव्यवाहनः (3)

**7.15.7:** O Lord of the peoples, to him we must reach (1); to him the offerings are cast (3). We have placed you within who is luminous in your hero-force, O godhead, O Agni (2).

नि त्वां नक्ष्य विस्पते (1), द्युमन्तं देव धीमहि सुवीरम् अग्न (2), आहुत (3)

[*dhimahi*: placed you within; popular meaning is, 'to meditate' in (3.62.10). The literal meaning given here is relevant because meditation becomes effective only when the deity is placed within.]

**7.15.8:** Shine through the nights and the days (1). By you, may we have (the protection of) the auspicious fire (2). A hero-force are you (3). Your desire is towards us (4).

क्षप उस्त्रश्च दीदिहि (1), स्वग्रयः त्वया वयम् (2), सुवीरः त्वम् (3), अस्मयुः (4)

**7.15.9:** Men illumined come with their thinkings (2), to you for the conquest (1). (They come) to you, the imperishable One, with her thousands (3).

उप त्वा सातये (1), नरो विप्रासो यन्ति धीतिभिः (2), उपाक्षरा सहस्रिणी (3)

[her: the supreme nature]

**7.15.10:** The Agni repels the Rakshasas (1). (He is) the immortal with his brilliant light (2). (He is the) one to be prayed, the pure and purifying flame (3).

अग्नी रक्षांसि सेधति (1), शुक्रशोचिः अमर्त्यः (2), शुचिः पावक ईड्यः (3)

7.15.11: Bring us our achievements (1); you have the mastery (2), O son of force (3). May the lord of enjoyment give us the object of our desire (4).

स नो राधांसि (1), आ भर ईशानः (2), सहसो यहो (3), भगश्च दातु वार्यम् (4)

7.15.12: O Agni, you give us heroic glory (1), and the divine Creator Sun (Savitṛ) and Lord of enjoyment (Bhaga) (2). The Mother of the finite (Diti) gives us the object of our desire (3).

त्वमग्ने वीरवद् यशो (1), देवश्च सविता भगः (2), दितिश्च दाति वार्यम् (3)  
[The importance of both Aditi (mother of the infinite) Diti (mother of finite) is given in (4.2.11).]

7.15.13: O Agni, guard us from evil (1). Protect us against the doer of harm (2). O god, imperishable, burn him with your most afflicting fires (3).

अग्ने रक्षा णो अंहसः (1), प्रतिष्म देव रीषतः (2), तपिष्ठैः अजरो दह (3)

7.15.14: You are inviolable; for the protection of men (2), become to us a mighty iron city of hundred fortresses (1,3).

अघा मही न आयसी (1), अनाधृष्टो नृपीतये (2), पूः भवा शतभुजिः (3)

7.15.15: Do you guard us from evil in dusk and in dawn (1), from the bringer of calamity (2). By day and night you are inviolable (3).

त्वं नः पाहि अंहसो दोषावस्तः (1), अघायतः (2), दिवा नक्तम् अदाभ्य (3)

## 16. Agni: Gives peace and ecstasy

Rīṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

- 7.16.1: Immortal messenger of every man  
7.16.2: Accomplisher of the divine achievement in man  
7.16.3: Flame of light burning straight up  
7.16.4: Give us the mortal enjoyments  
7.16.5: You, the conscious thinker, perform yajna  
7.16.6: Sharpen whatsoever is skilful in thought  
7.16.7: Allot to us the wideness of the rays  
7.16.8: Give us a peace that hears the truth from afar  
7.16.9: Your rapturous tongue brings riches  
7.16.10: Desire for inspired knowledge  
7.16.11: Godhead carries you on your way  
7.16.12: Agni founds ecstasy for the giver  
Metre: 1,3,5,7,9,11, Br̥hatī (8/8/12/8); 2,4,6,8,10,12,  
Satob̥ratī (12/8/12/8)

[The immortal Agni becomes the messenger of the mortal aspirant towards the gods. Agni performs the yajna on behalf of the aspirant. He grants peace and ecstasy to the giver. He creates in us the desire for inspired knowledge (*shravasah*). He sharpens our thought and makes it skilful and perfect in expression.]

7.16.1: With this prostration (1), I invoke for you Fire, the son of Energy (2). (He is) the beloved, the traveler most awake to knowledge (3); he carries out well the pilgrim-sacrifice (4). (He is) the immortal messenger of every man (5).

ए॒ना वो॑ अ॒ग्निं नम॑सा (1), ऊ॒र्जो॑ न॒पात॑म् आ हु॒वे (2),  
प्रि॒यं चेति॑ष्ठम् अ॒रतिं॑ (3), स्व॒ध्वरं॑ (4), वि॒श्वस्य॑ दू॒तम् अ॒मृत॑म् (5)

7.16.2: He yokes the two shining steeds that bring all enjoyments (1). Being well-fed with the offerings swiftly may he run (2), to the sacrifice (to be worshipped) (4). He is of the perfect Word (3). He is the accomplisher of the riches, the divine achievement of men (5).

स योजते अरुषा विश्वभोजसा (1), स दुद्रवत् स्वाहुतः (2),  
सुब्रह्मा (3), यज्ञः (4), सुशमी बसूनां देवं राधो जनानाम् (5)

7.16.3: Up stands the flame of light (1), of this bounteous One when the offerings are cast to him (2). His ruddy smoke goes up and touches heaven (3). Men kindle high the Fire (4).

उदस्य शोचिः अस्थात् (1), आजुह्वानस्य मीळ्हुषः (2),  
उद् धूमासौ अरुषासौ दिविस्पृशः (3), समग्निम् ईन्धते नरः (4)

7.16.4: You are that most glorious messenger whom we create (1). Bring to us the advent of the gods (2). O son of force, give us all mortal enjoyments (3). Give us that which we desire from you (4).

तं त्वा दूतं कृण्महे यशस्तमं (1), देवान् आ वीतर्ये वह (2),  
विश्वा सूनो सहसो मर्तभोर्जना रास्व (3), तद् यत् त्वा ईमहे (4)

7.16.5: O Agni, you are the master of the house (1). You are the Priest of the call in our pilgrim-sacrifice (2). You are the purifying Priest, he in whom are all desirable things (3). (You are) the conscious thinker; sacrifice and reach the object of our desire (4).

त्वमग्ने गृहपतिः (1), त्वं होता नो अध्वरे (2),  
त्वं पोता विश्ववार (3), प्रचेता यक्षि वेषि च वार्यम् (4)

**7.16.6:** O strong in will, create the ecstasy for the doer of the sacrifice (1), for you are the founder of ecstasy (2). Sharpen every doer of the rite in the Truth for us (3), and whosoever is perfect in expression and skilful in thought (4).

कृधि रत्नं यजमानाय सुक्रतो (1), त्वं हि रत्नधा असि (2),  
आ न कृते शिशीहि विश्वम् ऋत्विजं (3), सुशंसो यश्च दक्षते (4)

[*dakṣhate*: skilful in thought, with discernment;

*sushamsa*: perfect in expression]

**7.16.7:** O Fire fed with the offerings (1), let them abide in you, the beloved, the illumined wise (2). May the lords of plenty among men, who travel (3), allot to us the widenesses of the Rays (4).

त्वे अग्रे स्वाहुत (1), प्रियासः सन्तु सूरयः (2),  
यन्तारो ये मघवानो जनानाम् (3), ऊर्वान् दयन्त गोनाम् (4)

**7.16.8:** Goddess Ila having hands of light (1), sits (3), in a gated house filled with her fullness (2). O forceful Agni, from the doer of harm and the censurer, deliver them belonging to such houses (4). Give to us the peace that hears the Truth from afar (5).

येषाम् इळा घृतहस्ता (1), दुरोण आ अपि प्राता (2), निषीदति (3),  
तान् त्रायस्व सहस्य द्रुहो निदो (4), यच्छा नः शर्म दीर्घश्रुत् (5)

[*nida*: censurer, bondage; *prātā*: filled with her fulnesses;

Line 5: "Eternity speaks, none understands its word", observes Sri Aurobindo in *Sāvitri*. Man is so much lost in the clamour, bustle and din of his desires, ego-movements, aimless thoughts and mechanical drives, that he can hardly hear the intimations of the Higher Truth. What he listens to is mostly his own voice, in fact the many voices of his several personalities. The saving word cannot get to him in this medley of noises. Man needs to find his poise in Peace if he would

hear the voice of Truth. And this Peace is much more and other than the quiet or the calm that can be created by human will. These can be disturbed by contrary vibrations. But not so the solid Peace that is in the giving of Agni. It is ever undisturbed and always open to the harmonies of the Spirit. (MPP)]

**7.16.9:** You are the bearer of the oblation with your mouth and great is your knowledge (2). With your rapturous tongue (1), bring the riches to our lords of the plenty (3). Hasten on its way our gift of the offering (to them) (4).

स मन्द्रया च जिह्या (1), बर्हिः आसा विदुष्टरः (2),  
अग्रै रयिं मघबद्भ्यो न आ बह (3), हव्यदातिं च सूदय (4)

**7.16.10:** Because of our desire for the great inspired knowledge (2), some give to us the achieving plenitudes of the power of the Horse (1). Bring them safe out of all evil (3), by your hundred cities (which are) fortresses of rescue, O most young godhead (4).

ये राधांसि ददति अश्या मघा (1), कामेन श्रवसो महः (2),  
तान् अंहसः पिपृहि (3), पृर्त्भिः त्वं शतं पूर्भिः यविष्ठ्य (4)

[*partṛbhiḥ*: fortresses of rescue; *pūrbhiḥ*: cities;]

**7.16.11:** The divine giver of your Treasure (1), desires from you the full pouring of the oblations (2). Pour out and fill (3). Then the godhead carries you on your way (4).

देवो वो द्रविणोदाः (1), पूर्णा विबष्टि आसिचम् (2),  
उद् वा सिञ्चध्वम् उप वा पृणध्वम् (3), आदिद् वो देव औहते (4)

[Line 4: (alt.): brings to you the Riches;

*draviṇodā*: giver of treasure; epithet for Agni, in (1.15.7, 8, 9); Soma in (5.46.4).



Only when the human aspirants gives himself completely without reservation, then the deity completely takes charge of the devotee's work and carried him on his way to perfection. Till then, our striving, with its ups and downs is essential. ]

**7.16.12:** The gods have made him (3), the Priest of the call of the pilgrim sacrifice (1). (He is) the conscious thinker, the carrier of flame (2). Agni founds the ecstasy and the heroic strength (4), for the man who performs the sacrifice for the giver (5).

तं होतारम् अध्वरस्य (1), प्रचेतसं वह्निं (2), देवा अकृण्वत (3),  
दधाति रत्नं विधत्ते सुवीर्यम् (4), अग्निः जनाय दाशुषे (5)

## 17. Agni: Subtle doors of aspiration

**Rishi:** Vasishṭhaḥ Maitrāvaruṇiḥ

**7.17.1:** Sacred grass spread wide

**7.17.2:** The doors of aspiration swing open

**7.17.3:** Go and sacrifice to the gods

**7.17.4:** Gladdens the immortal gods

**7.17.5:** May our yearning become Truth

**7.17.6:** You are the son of energy

**7.17.7:** Found for us the ecstasies

**Metre:** Dvipadā Trishṭup (11,2)

[Aspiration (*ushatīḥ*) forges the bridge between the high and low, between man and gods. Man seeks intently to acquire what he has not. This is the effort of aspiration.]

**7.17.1:** O Fire, become high kindled with the plenty of your fuel (1). Let the sacred grass be spread wide (2).

अग्ने भवं सुषमिधा समिद्धः (1), उत बर्हिः उर्विया वि स्तृणीताम् (2)

**7.17.2:** Let the doors of aspiration swing open (1). Bring here the aspirant gods (2).

उ॒त द्वा॒र उ॒श॒तीः वि श्र॑यन्ता॒म् (1), उ॒त दे॒वान् उ॒श॒त आ ब॑ह इ॒ह (2)

[The opening of the divine doors in the subtle body is mentioned in many Āpri mantrās such as (1.13.6), (1.142.6), (2.3.5), (9.5.5) etc.

*ushatīḥ dvāra:* doors of aspiration;

*ushata devān:* gods who help us in realizing our aspiration]

**7.17.3:** O Agni, go and sacrifice to the gods with the offering (1). Make good the ways of the pilgrim-sacrifice (2), O knower of all things born (3).

अ॒ग्रे वी॒हि ह॒विषा॒ यक्षि॑ दे॒वान् (1), स्व॒ध्व॒रा कृ॑णुहि (2), जा॒तवे॑दः (3)

**7.17.4:** He makes good the ways of the pilgrim-sacrifice, the knower of all things born (1). He sacrifices (2), and gladdens the immortal gods (3).

स्व॒ध्व॒रा क॑रति जा॒तवे॑दा (1), यक्ष॑द् दे॒वान् (2), अ॒मृता॑न् पि॒प्रय॑च्च (3)

**7.17.5:** Conquer all desirable things, O conscious thinker (1). May our yearning today become the Truth (2).

ब॑स्व वि॒श्वा वा॒र्या॑णि प्र॒चेतः॑ (1), स॒त्या भ॑वन्तु आ॒शिषो॑ नो अ॒द्य (2)

**7.17.6:** They have established you as the carrier of offerings, O Fire (1). (The gods have established you) as the Son of Energy (2).

त्वा॒मु ते द॑धिरे ह॒व्य॒बाह॑ दे॒वासो॑ अ॒ग्र (1), ऊ॒र्ज आ॑ न॒पात॑म् (2)

**7.17.7:** May we be those who give to you, the godhead (1). Going vast upon your way, found for us the ecstasies (2).

ते ते॑ दे॒वाय॒ दाश॑तः स्या॒म (1), म॒हो नो॑ र॒त्ना वि द॑ध इ॒यानः॑ (2)

## Section 2. Indra and Birth of Vasiṣṭha: Sūktās (18-33)

### 18. Indra: Achieves the impossibles

Riṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

- 7.18.1: Forefathers obtained all desirables from you
  - 7.18.2: Seer within
  - 7.18.3: Words seeking godhead
  - 7.18.4: We milk you like a milch cow
  - 7.18.5: Indra's help to Sudāsa
  - 7.18.6: Overcome foes with inspired knowledge
  - 7.18.7: Benignant helpers (*shivāsaḥ*)
  - 7.18.8: Evil-thoughted foes of Sudāsa
  - 7.18.9: Paruṣṇi river
  - 7.18.10: Maruts create inspired knowledge
  - 7.18.11: Twentyone foes killed
  - 7.18.12: Friends of Indra
  - 7.18.13: Conquer those whose speech destroys
  - 7.18.14: Numerous foes defeated only because of Indra
  - 7.18.15: Trtsu and Sudāsa
  - 7.18.16: Indra baffled the wrath of foes
  - 7.18.17: Indra can achieve apparently impossibles
  - 7.18.18: The assailant Bheda
  - 7.18.19: Ajās offered the life-energy
  - 7.18.20: Your right thinkings are beyond our vision
  - 7.18.21: Parāshara seer and Vasiṣṭha
  - 7.18.22: Gift of ray-cows and brides
  - 7.18.23: Four horses gifted which pervade earth
  - 7.18.24: Seven worlds praise Sudāsa
  - 7.18.25: Maruts serve Sudāsa
- Metre: Triṣṭup

[The next 15 sūktās 18-32 deal with Indra, the lord of divine mind. To identify Indra of the Veda with the Indra described in purāṇās is a great mistake. Indra in the Veda is a benevolent cosmic force helping human beings in attaining all-around perfection both individually and in society. He is described by epithets used to signify the supreme brahman in the Upaniṣhads such as, 'Lord of existence', (1.54.7), (5.32.11) etc., and 'he cannot be attained by mere effort or rituals'.

Many of the mantrās in these 15 sūktās deal with the protection offered by Indra to individuals who have suffered the assaults from the forces of ignorance. These hostile forces are forces of falsehood which conceal truth or divide the truth into mutually opposing chunks. Indra also battles the evil forces at the cosmic level with names such as Vṛtra (tearer), Ahi (snake) and Paṇis (who are hoarders) whose chief is Vala who hides the cows of knowledge.

Vṛtra blocks the flow of the divine energies (rivers) and prevents them from reaching earth. For more information on Indra, see the compact book, 'Essentials of Rig Veda' (SAKSI).]

**7.18.1:** O Indra, our forefathers (1), who were your adorers, obtained all the desirable things from you (2). O one strong to conquer (6), to the seeker of gods, you give riches (5); you give milch cows which give good milk of knowledge (3); you give life-energies (4).

त्वे ह यत् पितरः चित् न इन्द्र (1), विश्वा वामा जरितारो असन्वन् (2),  
त्वे गार्वाः सुदुघाः (3), त्वे हि अश्वाः (4), त्वं वसु देवयते (5), वनिष्ठः (6)

[vāmā: all desirables, (6.1.9);

vanishṭhaḥ: one strong to conquer]

**7.18.2:** You dwell with your illuminations like a king with his wives (1). You are the knower and the seer within (2). O Indra, who is praised with golden words, (give us) Ray-cows and the life energies (3). Sharpen the riches to us, who desire to serve you (4).

राजे॒व हि जनि॑भिः क्षे॒षि ए॒व अ॒व द्यु॒भिः (1), अ॒भि वि॒दुः क॒विः सन् (2),  
पि॒शा गि॒रौ म॒घव॒न् गो॒भिः अ॒श्वैः (3), त्वा॒य॒तः शि॑शीहि रा॒ये अ॒स्मान् (4)  
[*tvāyataḥ*: desire to serve you, (1.53.3, 6.23.7);

*abhi*: within, (7.15.2, 8.72.2)

*pishā*: golden (S); (occurs only once). *pishanga*: golden-red, (2.3.9)]

**7.18.3:** These delightful words, seeking the godhead, are approaching you (2), in an earnest competition (as it were) (1). May your riches come to us by a path which is downwards (or facing us) (3). O Indra, may we be in your peace and in your right thinkings (4).

इ॒मा उ॑ त्वा प॒स्पृधा॒नासो॑ अ॒त्र (1), म॒न्द्रा गि॒रौ दे॒व॒यन्तीः॑ उ॒प॑ स्युः (2),  
अ॒र्वाची॑ ते प॒थ्या रा॒य ए॒तु (3), स्या॒म ते सु॒म॒तौ इन्द्र॑ श॒र्मान् (4)

[*devayantiḥ*: seeking the godhead, (7.10.3, 3.6.3)

In Veda, the mantrās are not mere passive intonations. When they are uttered by an aspirant, they seek the deity to whom they are uttered.]

**7.18.4:** (O Indra), desirous of milking you like a milch-cow in a perfect pasture (1), Vasishṭha has released these soul-thoughts to you (2). Everyone calls you as the lord of the Ray-cows (3). May Indra, in his right-mindedness, desire to come to us (4).

धे॒नुं न त्वा॑ सू॒यव॑से दु॒दुक्ष॑न् (1), उ॒प॒ ब्र॒ह्मा॑णि स॒सृजे॑ व॒सि॑ष्ठः (2),  
त्वाम् इ॒त् मे गो॑प॒तिं वि॒श्व आ॒ह (3), आ॒न इन्द्रः॑ सु॒म॒तिं ग॒न्तु अ॒च्छ (4)

[*sasṛjmahe*: (we) release, (6.10.37);

Indra is the cow; the ṛishi milks him. This idea is in (1.4.1) and other places.]

**7.18.5:** In the waters (of the river) which were spread wide (1), Indra found a fording place to cross easily (the river) for Sudāsa (2).

अर्णासि चित् पप्रथाना (1), सुदास इन्द्रो गाधानि अकृणोत् सुपारा (2),  
शर्धन्तं शिम्बुम् उचर्थस्य नव्यः शापं सिन्धूनाम् अकृणोत् अशस्तीः (3)

[The second half is very vague and not translated here. S thinks that the curse of Indra became rivers. According to S, the river in line 1 is Parushni. The devotee Sudasa and the help given by Indra to him appear in several mantrās in many maṇḍalās.

*dāsa*: usually it refers to the hostile forces as indicated by *das*, to cut. It also has the meaning of giver. *dāsvān* (4.2.7) means bounteous *sudāsa* means one gives generously the auspicious gifts indicated by prefix *su*.

*gādhām*: fording places, (10.106.9)

*paprathāna*: (while) growing wide, 5.15.4]

**7.18.6:** Turvasha (a devotee) was interested in performing the yajna rite with the frontal offerings (for obtaining riches) (2). He used his inspired knowledge to overcome the foes, Druhyu and Bhṛgu (3). Like a friend helping a friend, Indra rescued (Turvasha) from the surrounding foes (4).

पुरोळा इत् तुर्वशो यक्षुः आसीद् (1), राये मत्स्यांसो निशिता अपीव (2),  
श्रुष्टिं चक्रुः भृगवो द्रुह्यवश्च (3), सखा सखायम् अतरत् विषूचोः (4)

[*viṣhūchoḥ*: surrounding; *puroḷa*: frontal offering; a special cake *puroḷāsha*

Bhṛgu is the name of a family of seer also.]

7.18.7: Indra being rapturous recovers the Ray-cows from the Tṛtsu foes for the Āryan (2). He goes to battle the hostile foes (3). The mature worshippers, those who chant auspicious words, those who are benignant helpers glorify Indra (1).

आ पक्थासौ भलानसौ भनन्ता अलिनासो विषाणिनः शिवासः (1),

आ यो अनयत् सधमा आर्यस्य गव्या तृत्सुभ्यो (2), अजगन् युधा नृन् (3)

[The meanings of *alināsaḥ* and *viṣhāṇintaḥ* in line 1 are not clear. Each occurs only once in RV;

*bhanati*: chants, (6.11.3)]

7.18.8: The evil-thoughted (*durādhyā*) and unconscious (*achetasa*) (enemies of Sudāsa), crossing the banks of the infinite (*aditi*) Paruṣṇi (river) shattered its banks (1). By the greatness (of Indra), (Sudāsa) pervaded the earth (2). Chāyamāna, one who has vision and seer of truth (*kavi*) rests after his travels (3).

दुराध्यो अदितिं स्त्रेचयन्तो अचेतसो वि जगृभ्रे परुष्णीम् (1),

महा अविव्यक् पृथिवीं (2), पत्यमानः पशुः कविः अशायत् चार्यमानः (3)

[*chāyamāna*: He is assisted by Indra, according to (6.27.5). But S renders him as a foe of Sudāsa and thus a friend of hostiles. S also makes 'kavi' also a name of a hostile being.

*paśhushe*: one who has vision, (1.127.10); *kavi*: seer of truth;

*ashayat*: lays down, (3.1.11);

*patyamānaḥ*: walk, travel, (6.27.6), (6.65.3)]

7.18.9: (The waters of) Paruṣṇi reached their goal, not wandering away from it (1). The swift steeds (of Sudasa) reached their desired place (2). Indra makes the idle-talking persons and the hostiles with their numerous progeny subject to Sudāsa (3).

ईयुः अर्थं न न्यर्थं परुष्णीम् (1), आशुः च न इत् अभिपित्वं जंगाम (2),

सुदास इन्द्रः सुतुकान् अमित्रान् अरन्धयन् मानुषे बध्निवाचः (3)

[Paruṣṇi is one of 10 rivers mentioned in (10.75.5). Line (1) is confirmed in (8.74.15); Gopāvana Ātreya states: 'I have marked out your true course.

*āshavaḥ*: swift steeds, (1.140.3);

*nyartham*: away from the goal]

**7.18.10:** They (Maruts) had the dappled cows (4), and were sent by Pṛṣṇi hastening (to earth) (1,5). Being conscious they approached the friend (Indra) according to usual practice (3), like a Rray-cow from the pasture without guard (2). They created the inspired knowledge, the life-energy (*niyuta*) and the delights (7).

ईयुः (1), गावो न यवसात् अगोपा (2), यथाकृतम् अभि मित्रं चितासः (3), पृश्निगावः (4), पृश्निनिप्रेषितासः (5), श्रुष्टिं चक्रुः (6), नियुतो रन्तयश्च (7)

[Maruts are the gods associated with both intense energy and mental movements. They are hymned as a group *gaṇa*. They are active associates of Indra and are called as 'brothers of Indra'. Their father is the divine life-energy Vāyu. Sometimes they are called as children of Rudra. The 4 hymns 56-59 in this Maṇḍala deal with Maruts.

*īyuh*: sent hastening; *shruṣṭi*: inspired knowledge;

*niyuta*: steeds, life-energy; *rantayaḥ*: delights; playful mood (8)]

**7.18.11:** The king filled with inspiration, killed twentyone foes on the banks of Parushni (1), as easily as a strong priest chops off the barhi grass in the sacrificial house (2). The hero Indra created them (Maruts) (for assisting the king) (3).

एकं च यो विंशतिं च श्रवस्या वैकर्णयोः जनान् राजा न्यस्तः (1), दस्मो न सज्जन् नि शिंशति बर्हिः (2), शूरः सर्गम् अकृणोत् इन्द्र एषाम् (3)

[*vaikarṇayoh*: two banks of Parushni (5);

*shravasyā*: one filled with inspiration, (6.1.11)]



7.18.12: Then the vajra-armed Indra drowned (2), (the foes) Shruta, Kavaṣha, Vṛddha, Druhyu in the waters (1). Those desiring to enjoy your friendship (4), choose you for a friend (3).

अथ श्रुतं कवषं वृद्धम् अप्सु अनु द्रुह्यं (1), नि वृणक् वज्रबाहुः (2)  
वृणाना अत्र सख्याय (3), सख्यं त्वायन्तो ये अमदन् अनु त्वा (4)

7.18.13: Indra quickly destroyed by his might all the strongholds of the foes, including the seven cities (1). He gave the dwelling of the son of Anu to Tṛtsu (2). By means of the knowledge, may we be able to conquer those who have speech that destroys (3).

वि सद्यो विश्वा हंहितानि एषाम् इन्द्रः पुरः सहसा सप्त दर्दः (1),  
वि अनवस्य तृत्सवे गयं भाक् (2), जेष्यं पूरुं विदये मृध्रवाचम् (3)

[*vibhāk*: gave]

7.18.14: Desiring (to steal) the Ray-cows followers of Anu and Druhyu and other foes (1), numbering sixty six thousand six hundred and sixty (2,4), were flattened (3), by the devotee devoted to work (Sudāsa) (5). All these acts are possible only through the heroic strength of Indra (6)

नि गव्यवो अनवो द्रुह्यवश्च (1), षष्टिः शता (2), सुषुपुः (3), षट् सहस्रा  
षष्टिः वीरासो अधि षट् (4), दुर्वोयु (5), विश्व इत् इन्द्रस्य वीर्या कृतानि (6)

[*ni śiṣhupu*: lay flat in death; the number in (2,4) only indicates that the number is large. Note that the number is mentioned with the thousands in the end.

*ṣhaṣṭīḥ* (60), *śhata śhaṭ* (600), *sahasrā ṣhaṣṭīḥ adhi śhaṭ* (66000), giving 66660.]

7.18.15: Indra with the Tṛtsus overran and routed (1), these hostile powers who are also cheaters (3), and they fled on a downward course like waters (2). Being discomfited, they abandoned all their enjoyments (possessions) to Sudāsa (4).

इन्द्रेण एते तृत्सवो वेविषाणा (1), आपो न सृष्टा अधवन्त नीचीः (2),  
दुर्मित्रासः प्रकलवित् (3), मिमांना जहुः विश्वानि भोजना सुदासे (4)

[Here Indra is assisting Tṛtsu. This feature is in line 2 of (7.18.13). This is so in (7.18.19), (7.83.6), (7.83.8). Strangely s interprets this mantra as a fight between Indra and Tṛtsus.

*mimāna*: shaped, (5.2.3); shaped by their adversities;

*prakalavit*: cheating like traders (Yāska)

*veviṣhāna*: were routed, (occurs once); based on *vevishat*: to over run, (3.2.10);]

**7.18.16:** Indra has scattered all over the earth the attackers (2), the hostiles who are opposed to Indra, who steal the offerings (to gods) (1). By his wrath, Indra has baffled the wrath of his foe (3). (The foe) advancing on the path (against Sudasa) turned away from his path (4).

अर्धं वीरस्यं शृतपाम् अनिन्द्रं (1), परा शर्धन्तं नुनुदे अभि क्षाम् इन्द्रो (2),  
मन्युं मन्युम्यो मिमाय (3), भेजे पथो वर्तनिं पत्यमानः (4)

[*ardham*: In Veda, 'ar' is a modification of 'r'. The meaning *rdhak* is 'make separate', 'wide apart'. Hence, *ardham*: those who divide, the hostiles; the common meaning of 'half' is a special case of this general meaning; *shardantam*: attackers, (10.69.12);]

**7.18.17:** Indra can get a supreme (gift) (*rat*) (*ekam*) from an indigent (1). He can make a goat kill a lion (2). He can divide a post by a needle (3). (No wonder) that he has given all enjoyments to Sudāsa (4).

आध्रेण चित् तत् उ एकं चकार (1), सिंहं चित् पेत्येना जघान (2), अव  
स्रक्तीः वेश्यां अवृश्त् इन्द्रः (3), प्र अयच्छत् विश्वा भोजना सुदासे (4)

[*veshya*: needle; *srakti*: post;

Indra can achieve apparently impossible things]

**7.18.18:** Forever, your enemies are subdued (1). Obtain the subjection of the assailant Bheda (2). O Indra, hurl your sharp Vajra-weapon against him (Bheda) (4), who does evil acts against human beings who praise you (3).

शश्वन्तो हि शत्रवो रारधुः (1), ते भेदस्य चित् शर्धतो बिन्द रन्धिम् (2),  
मर्तान् एनः स्तुवतो यः कृणोति (3), तिग्मं तस्मिन् नि जहि वज्रमिन्द्र (4)

[*shardhatām*: one who challenges or attacks, (8.19.20);

Bheda is mentioned in (7.33.3) and (7.83.4).]

**7.18.19:** In the all-forming labour, Indra destroyed Bheda (2). Then Yamunā and Ṛtsūs praised him (1). (The classes of beings) Ajās, Shigrūs, Yakṣhās (3), have offered the principle part (head) of the life-energy (*ashva*) as offering (4).

आवत् इन्द्रं यमुना तृत्सवश्च (1), प्र अत्र भेदं सर्वताता मुषायत् (2),  
अजासश्च शिग्रवो यक्षवश्च (3), बलिं शीर्षाणि जभुः अश्वानि (4)

[Note Yakṣhās etc., are not human beings. *yakṣha* means 'occult power' in (4.3.13). *yakshi*, *yakṣhat* mean 'to perform yajna'. *bali* does not mean animal sacrifice.]

**7.18.20:** O Indra, all your right thinkings and your riches (known) in ancient times are beyond our vision (1), like the dawns (2). Even the new ones (are beyond our vision) (3). You have killed Devaka, son of Manyamāna (4). By yourself, you have shattered Shambhara of vast light (5).

न त इन्द्र सुमतयो न रायः संचक्षे पूर्वा (1), उषसो (2), न नूत्राः (3),  
देवकं चित् मान्यमानं जघन्थ (4), अव त्मना बृहतः शम्बरं भेत् (5)

[*samchakṣhe*: for vision, (1.127.11)]

**7.18.21:** The (sage) Parāshara, the destroyer of hundreds of hostiles and Vasiṣṭha (2), have glorified you in every dwelling, desiring you (1). They do not forget the friendship of their benefactor (3). Auspicious days are dawning for the illumined seers (4).

प्र ये गुहात् अममदुः त्वाया (1), पराशरः शतयातुः वसिष्ठः (2),  
न तै भोजस्य सुख्यं मृषन्त (3), अघा सूरिभ्यः सुदिना व्युच्छान् (4)

[Yāska states that Parāshara is a grandson of Vasiṣṭha, the son of his son Shakti. Parāshara is also an epithet for Indra, as stated in RV (7.104.21), since he destroys the foes. Parāshara is considered as the most lyrical seer in RV. His mantrās are in Maṇḍala 1.

*bhojasya*: *bhoja* and its Vibhakti variants occur 9 times in (10.107), with the meaning of one who enjoys and one who grants enjoyment to others. Here it means benefactor. Bhoja is also the name of a king.]

**7.18.22:** O Agni, availing the gift of Sudāsa, son of Pijavana (2), I go around the house (respectfully) chanting like the priest of invocation (3). The grandson of Devavata (gave) two hundred ray-cows and brides with two chariots (1).

द्वे नसुः देववतः शते गोः द्वा रथा बधूमन्ता (1),  
सुदासः अर्हन् अग्रे पैजवनस्य दानं (2), होतैव सद्य पर्येमि रेभन् (3)  
[*arhan*: availing, (10.2.2)]

**7.18.23:** Four (horses) most appropriate for gift were given to me by Sudāsa, the son of Pijavana (1). The four are well decorated, capable of moving straight in difficult terrains and they can pervade the earth (2). May they carry the progeny of Sudasa for getting inspired knowledge for their children (*tokāya*) (3).

च॒त्वारो॑ मा॒ पैज॒वन॒स्य॒ दा॒नाः स्मर्दि॑ष्टयः (1), कृ॒श॒नि॒नो॑ नि॒रे॒के  
ऋ॒ज्जा॒सो॑ मा॒ पृथि॒वि॒ष्ठाः (2), सु॒दा॒सः तो॒कं तो॒काय॒ श्रव॑से ब॒हन्ति॑ (3)

[*sudāsaḥ tokam*: the children of Sudāsa; the god-powers residing within Sudāsa]

7.18.24: His inspiration spreads through the wide heaven and earth (1). He, the apportioner (of riches, has distributed all his riches upon every (good) person (2). The seven (worlds) praise Sudāsa as if he were Indra (3). For him, the flowing rivers (*sravataḥ*) have destroyed the (hostile) Yudhyāmadhi in battle (4).

यस्य॒ श्रवो॑ रोद॒सी अ॒न्तः ऊ॒र्वी (1), शी॒र्ष्णे-शी॒र्ष्णे वि॒भ॒जा वि॒भ॒क्ता (2),  
स॒सेत् इन्द्रं॑ न स्र॒वतो॑ गृणन्ति॑ (3), नि यु॒ध्याम॒धिम् अ॒शि॒शात् अ॒भी॒कै (4)

[*vibhaktā*: the apportioner of wealth, (5.46.6), one who distributes, (epithet for Agni), (1.27.6); *sapta*: seven worlds (S); *shīrṣṇe-shīrṣṇe*: head and head, every person;]

7.18.25: (O Indra), may the leaders, Maruts serve this (Sudāsa) (1), as you (served) Divodāsa, father of Sudāsa (2). Protect the home of the son of Pijavana (3). May the strength of those eager for work be undecaying and indestructible (4).

इ॒मं न॑रो मरु॒तः स॒श्र॒त अनु॑ (1), दि॒वो॒दा॒सं न पि॒तरं॑ सु॒दा॒सः (2),  
अ॒वि॒ष्टना॑ पैज॒वन॒स्य॒ के॒तं (3), दू॒णाशं॑ क्ष॒त्रम् अ॒जरं॑ दु॒वो॒यु (4)

[*duvoyu*: *duvaḥ-yu*: one desirous of activity; the post-fix *yu* indicates seeking as in *devayu*, (seeker of gods) etc.]

## **19. Indra: God-mind**

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.19.1: You depart from the house of non-giver**

**7.19.2: Protected Kutsa and subjugated Shuṣṇa**

**7.19.3: Protected Trasadasyu**

**7.19.4: You are one with god-mind**

**7.19.5: Destroyed ninety-nine cities of hostiles**

**7.19.6: Our soul thoughts and plenitudes reach you**

**7.19.7: Guard us with the steeds from the beyond**

**7.19.8: May we feel loved in approaching you**

**7.19.9: Paṇis part from their riches by the power of mantra**

**7.19.10: Protector of man**

**7.19.11: Grant us plenitude and stability**

**Metre: Triṣṭup**

[The eleven mantrās fall into three categories. First of all, Indra overcomes the evil forces such as Shuṣṇa, one who dries up the essence, Kuyava, Namūchi, Dhuni, Chumuri and Vṛtra, the coverer who blocks the rivers. Secondly he helps and offers protection to devotees like Kutsa, Trasadasyu, Puru, Sudāsa and others. The advent of gods in man is possible only when these hostiles are removed. In the third group are the epithets and prayers addressed to Indra. Verse 8 states, 'may we feel loved in approaching you'. Verse 11 requests for the grant of the plenitude and for stability. Note that Indra is impelled to act by the soul-thoughts (brahma) of the riṣhis.]

**7.19.1:** (O Indra), you are fierce like a sharp-horned bull (1). Solely, by yourself you expel all the workers (among the hostiles) (2). You always depart from the house of a nongiver (3). For the person who presses the Soma, you grant him knowledge (4).

यः तिग्मशृङ्गो वृषभो न भीम (1), एकः कृष्टीः च्यावयति प्र विश्वाः (2),  
यः शश्वतो अदाशुषो गयस्य प्रयन्ता असि (3), सुष्वितराय वेदः (4)

[*prayanti*: depart, (3.9.3); go forward, (3.12.1)]

7.19.2: O Indra, you protected Kutsa (1), helping him with your own body in the battle (2). You completely subjugated (the hostiles) Dāsa, Shuṣṇa, Kuyava (3), and (gave) their gains to the son of Arjuni (Kutsa) (4).

त्वं ह त्यत् इन्द्र कुत्सम् आवः (1), शुश्रूषमाणः तन्वां समर्ये (2),  
दासं यत् शुष्णं कुर्यवं न्यस्मा अरन्धय (3), आर्जुनेयाय शिक्षन् (4)

[Kutsa, a great devotee of Indra is mentioned in 25 mantrās of RV. He is also the seer of some RV mantrās.]

7.19.3: O violent overthrower, by your face (1), you have guarded the caster of offering, Sudāsa, with all your protections (2). You have protected Trasadasyu, the son of Purukutsa (3), and Puru (5), in the battles involving the killing Vṛtrās who wanted to possess the field (earth) (4).

त्वं धृष्णो धृषता (1), वीतहव्यं प्रावो विश्वाभिः ऊतिभिः सुदासम् (2),  
प्र पौरुकुत्सिं त्रसदस्युम् आवः (3), क्षेत्रसाता वृत्रहत्येषु (4), पूरुम् (5)

[*vītahavya*: caster (*vīta*) of offering, (6.15.3); Trasadasyu, son of Purukutsa is the ṛṣi of (4.42), (5.27) and (9.110). In (4.42.3), he states, 'I am Indra, I am Varuṇa . . .'. He is the man turned into god.]

7.19.4: O one with god-mind (*nṛmaṇa*), you with Maruts (1), lord of horses, have killed numerous Vṛtrās for (making possible) the advent of the gods, (2). On behalf of (devotee) Dabhati, you have killed with your Vajra (4), the Dasyu foes, including Chumuri and Dhuni (3).

त्वं नृभिः नृमणो (1), देववीतौ भूरीणि वृत्रा हर्यश्च हंसि (2),  
त्वं नि दस्युं चुमुरिं धुनिं (3), च अस्वापयो दभीतये सुहन्तुं (4)

[*śuhantu*: auspicious killer, Vajra-weapon]

7.19.5: O Vajra-armed, your energies (are well-known) (1). You quickly destroyed the ninety-nine cities (of the hostiles) (2). You entered the hundredth (city) for your residence (3). You have killed Vṛtra and killed Namuchi (4).

तव च्यौत्त्रानि बज्रहस्तं तानि (1), नव यत् पुरो नवतिं च सद्यः (2),  
निवेशने शततम् आर्विवेषीः (3), अहन् च वृत्रं नमुचिम् उताहन् (4)

7.19.6: O Indra, eternal are the enjoyments (1), which you bestowed on the giver, Sudāsa who lavishes the offerings (2). O mighty one, I yoke the mighty steeds (to your car) (3). Our soul-thoughts (hymns) and the plenitude reach you, one with many energies (4).

सना ता तं इन्द्र भोजनानि (1), रातहव्याय दाशुषे सुदासे (2),  
वृष्णे ते हरी वृषणा युनज्मि (3), व्यन्तु ब्रह्माणि पुरुशाक वाजम् (4)

7.19.7: O Strong One, O One with strong steeds from beyond (2,4), may we not be surrounded by evil (*agha*) (1,3). Guard us with the unbreakable armour (*varūthaiḥ*) (5). May we be dear to you among the illumined seers (6).

मा (1), ते अस्यां संहसावन् (2), परिष्टौ अघाय भूम (3), हरिबः परादै (4),  
त्रायस्व नो अवृकेभिः वरूथैः (5), तव प्रियासः सूरिषु स्याम (6)

[Also in TS (1.6.12.17);

*mā pariṣhtau*: not surrounded; *avṛkebhiḥ*: unbreakable; which cannot be hurt by the wolf-demon Vṛka;]

7.19.8: May we feel loved in approaching you, Maghavan (1). May we rejoice in the refuge of your friends, the leaders (Maruts) (2). To bestow your benedictions (or felicity) on (the devotee) Atithigva (4), you killed Turvasha and Yadu (3).

प्रियास इत् ते मघवन् अभिष्टौ (1), नरो मदेम शरणे सखायः (2),  
नि तुर्वशं नि याद्वं शिशीहि (3), अतिथिग्वाय शंस्यं करिष्यन् (4)



[*sakhāyaḥ naraḥ*: friendly powers; friends who are the leaders; *abhiṣṭau*: in your approach, (5.41.9)]

**7.19.9:** O Maghavan, in approaching you at once (1), the speakers of the word, the leaders, chant the utterances (2). By their callings, they made the Paṇis to part (with their hoarded wealth) (3). Choose us to be among those who are yoked to you (4).

सद्यः चित् नु ते मघवन् अभिष्टौ (1), नरः शंसन्ति उक्थशासं उक्था (2),  
ये ते हवैभिः वि पणीन् अदाशान् (3), अस्मान् वृणीष्व युज्याय तस्मै (4)

[*uktha*: utterances, (4.3.4); *shamsanti*: chant;

*uktha shāsa*: speakers of the word, (4.2.16)

Here the hoarders, Paṇi, seem to part with the stolen wealth of ray-cows voluntarily without a fight. The power of the potent word was sufficient for the Paṇi to give up.]

**7.19.10:** O most strong among the strong ones, this affirming laud (*stoma*), addressed to you is in our front (1), along with the giving of the riches (2). O Indra, during the Vṛtra-killing battles be auspicious to them (the gods and men) (3). O Hero, become the friend and protector of men (4).

एते स्तोमा नरां नृतम तुभ्यम् अस्मन्नञ्चो (1), ददतो मघानि (2),  
तेषाम् इन्द्र वृत्रहत्यै शिवो भूः (3), सखा च शूरो अविता च नृणाम् (4)

[*nṛṇām*: men, (3.16.4); man's race, (2.1.1);

*shivah*: auspicious benignant helper;]

**7.19.11:** O hero, Indra, you are praised by us (1). Impelled by our soul-thoughts (or hymns), become the increaser of the body, guarded by you (2). Grant us the plenitude and stability (3). Forever protect us with all kinds of welfare (4).

नू इन्द्र शूर स्तवमान (1), ऊती ब्रह्मजूतः तन्वा वावृधस्व (2),  
उप नो वाजान् मिमीहि उप स्तीन् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*stīn*: stability, (10.148.4); dwelling (S).]

## 20. Indra: His cosmic birth

### Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.20.1: Indra enters the body of man**

**7.20.2: Gives Sudāsa access to the Sun-world**

**7.20.3: Combatant without need of steeds**

**7.20.4: Filled earth and heaven**

**7.20.5: Aditi gave birth to Indra**

**7.20.6: Devotee does not suffer loss**

**7.20.7: By Indra's treasure a man will be as if immortal**

**7.20.8: Your dwelling is full of gladness and protects men**

**7.20.9: Stoma is being intoned**

**7.20.10: Those who labour to reach you**

**Metre: Triṣṭup**

[This sūkta of 10 mantrās has several topics. It clearly mentions the distinction between the birth of Indra as a cosmic power, and his birth in a human being. Aditi, the goddess of infinity is the mother of this cosmic power (verse 5). Indra, by his own self-law, the law of his nature, is born in a human being (verse 6). A human being, who respectfully approaches Indra, is amply rewarded. Indra abides in him in all his activities (verse 6). Note that it is Indra who establishes the impulses in human beings so that they approach the gods.]

**7.20.1:** Born by the power of his own self-law, the fierce one, by his own strength (1), did all the works that has to be done with the strength of hero (2). The youthful Indra, entering the house of man with his protecting powers (3), saves us from great sins (4).

उग्रो जज्ञे वीर्याय स्वधावान् (1), चक्रिः अपो नर्यो यत् करिष्यन् (2),  
जग्मिः युवा नृषदन्म् अवोभिः (3), त्राता न इन्द्र एनसो महः चित् (4)

[*narya*: strength of a hero, (7.1.21);

Line 3: Indra enters the subtle body of man.]

**7.20.2:** Being full of strength, Indra killed Vṛtra (1). The hero guards the adorer with his powers of increasing (or protection) (2). Indeed, to Sudāsa, he gives access to the wide world (Sun-world, *u loka*) (3). To the giver, he repeatedly gives the riches (4).

हन्ता वृत्रमिन्द्रः शूशुवानः (1), प्र आवीत् नु वीरो जरितारम् ऊती (2),  
कर्ता सुदासे अह वा उ लोकं (3), दाता वसु मुहुः आ दाशुषे भूत् (4)

[*aha*: indeed, (2.10.2);

*shūshuvānaḥ*: being full of strength, (4.27.2), increasing, (10.28.9)]

**7.20.3:** He is a combatant without any steeds, engaged in battles and is a hero in them (1). He is the hero; from his birth he has overcome foes; (he is) inviolable (2). With perfect strength, Indra scatters the enemies in battles (3). He has destroyed those who makes themselves his enemies (4).

युध्मो अनर्वा खजकृत् समत् वा (1), शूरः सत्राषाड् जनुषा ईम् अषाब्धः  
(2), व्यास इन्द्रः पृतनाः सु ओजा (3), अधा विश्वं शत्रूयन्तं जघान (4)

[*khajakṛt*: engaged in battles, (6.18.2);

*samat-va*: hero in battles, (S), (6.18.2);

*shatrūyatām*: those who make themselves his enemies, (5.4.5, 5.28.3);

Line 1: Indra does not need steeds for battling]

**7.20.4:** O puissant one, Indra, you have filled the two, earth and heaven with your great mights (1). O Lord of horses, Indra, using your Vajra-weapon against the foes (2), you partake of the Soma-food in ecstasy (3).

उभे चिदिन्द्र रोदसी महित्वा आपंप्राथ तविषीभिः तुविष्मः (1),  
नि वज्रम् इन्द्रो हरिवान् मिमिक्षन् (2), सम् अन्धसा मदेषु वा उवोच (3)

[*sam uvocha vai*: unites (S); *andhasa*: Soma-food;]

**7.20.5:** The Progenitor gave birth to the mighty one for battling (1). The great lady (Aditi) gave birth to him with the strength of a hero (2). He is indeed the leader of armies of men and gods (3). He is the master, warrior, violent and the seeker of the (hidden) Ray-cows (4).

वृषा जजान वृषणं रणांय (1), तमु चित् नारी नर्यं ससूब (2),

प्र यः सैनानीः अध नृभ्यो अस्ति (3), इनः सत्त्वा गवेषणः स धृष्णुः (4)

[*naryam*: power of godhead, (1.72.1); strength of hero, (7.1.21); *vr̥sha*: progenitor]

**7.20.6:** He who approaches (respectfully) with his mind the terrible one (Indra) in yajna (3), that person (*janah*) does not fall from his position (1). He will not suffer any loss (3). He who establishes his activities in Indra (4), He (Indra) abides in him with felicities (5). (Indra) is the protector of truth and is born into the truth (6).

नू चित् स भ्रैषते जनो (1), न रैषन् (2), मनो यो अस्य घोरम्  
आविवासात् यज्ञैः (3), य इन्द्रे दधते दुर्वासि (4), क्षयत् स राय (5), ऋतपा  
ऋतेजाः (6)

[*ṛtejāḥ*: born into truth, (6.3.1); *āvivāśati*: approaches respectively, (1.12.9); *duvaḥ*: activity, work, (1.36.14), (4.8.6);]

**7.20.7:** O marvellous (Indra), bring us the treasure (or felicity) which is richly brilliant (4). The ancients instruct the later generation (in this treasure) (1). It is like the riches handed down from the elderly persons to the younger ones (2). It is the treasure by which a man can stay faraway (or forever), as if he were immortal (3).

यदिन्द्र पूर्वो अपराय शिक्षन् (1), अयत् ज्यायान् कनीयसो देष्णम् (2),  
अमृत इत् परि आसीत् दूरम् (3), आ चित्र चित्र्यं भरा रयिं नः (4)

**7.20.8:** O Indra, the person, who gives offerings to you, is dear to you (1). O one with Vajra, he your friend is appropriate for your gifts (2). Being in your right-mindness, full of gladness (3), may we be in your dwelling which is free of harm and which is for the protection of men (4).

यस्तं इन्द्र प्रियो जनो ददाशत् (1), असत् निरेके अद्रिबः सखा ते (2),  
वयं ते अस्यां सुमतौ चनिष्ठाः (3), स्याम बरुथे अघ्नतो नृपीतौ (4)

[*nṛpīṭaye*: for the protection of men, (7.15.14);

*chanishthā*: full of gladness, (8.74.8)]

**7.20.9:** This affirming laud (*stoma*) which showers (benefits) is being intoned (1). O Maghavan, the hymn is being recited (2). The desire for riches has come to your worshipper (3). O Dear Indra, may you grant us the riches (4).

एष स्तोमो अचिक्रदत् वृषा (1), त उत स्तामुः मघवन् अक्रपिष्ट (2),  
रायस्कामो जरितारं त आगन् (3), त्वमङ्ग शक्र वस्व आ शको नः (4)

[*ā shakta*: bestow (S)]

**7.20.10:** O Indra, establish the impulses in those who labour to reach you (1). (Establish also) in those with opulence who speed themselves towards you (2). May there be riches and strength in your adorer (3). Do you protect us always by states of happy being (4).

स न इन्द्र त्व-यताया इषे धाः (1), त्मना च ये मघवानो जुनन्ति (2),  
वस्वी षु ते जरित्रे अस्तु शक्तिः (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*tva-yatāyā*: who labour to reach you; *junanti*: speed;

*vasvībhuh*: opulent thinkings, 3.13.5]

## 21. Indra: Helpful to deeds

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

- 7.21.1: Soma and Ray-cows destroy hostiles  
7.21.2: Words which destroy the hostiles  
7.21.3: You released the rivers arrested by Ahi  
7.21.4: Indra destroyed the cities of hostiles  
7.21.5: Those who turned away from Gods  
7.21.6: All worlds cannot surpass you  
7.21.7: Give riches to devotees  
7.21.8: Singers have called you for protection  
7.21.9: We increase you in us by our surrender

Metre: Triṣṭup

[Rig Veda stresses the idea that the success of every event depends on several aspects, not just one factor. For instance, Indra destroys the demon Vṛtra who stops the flow of rivers. However many gods and several riṣhis such as Angirasa seers help Indra in this battle. Verse 1 states that the power of delight, Soma mixed with the power of knowledge destroys the hostile forces. The potent Word uttered by the riṣhi has also the power of destroying the hostiles. When a person surrenders to Indra, then he is ready to receive the power poured into him by Indra.]

7.21.1: The Soma mixed with the power of Ray-cow which breaks down hostiles is prepared for the god (1). From his birth he is united (with Soma) (2). O Indra of the steeds, you become awake with the yajna (3). Know our stoma and Soma-food in your rapture (4).

असावि देवं गोक्रजीकुम् अन्धो (1), नि अस्मिन्निन्द्रो जनुषा ई उवोच (2),  
बोधामसि त्वा हर्यश्च यज्ञैः (3), बोधा नः स्तोमम् अन्धसो मदेषु (4)

[*bodhāmasi*: awake; *ni uvocha*: united (S);

*go rjikam*: that which breaks down the hostiles with knowledge, (6.23.7)]

7.21.2: They enter the (yajna) (1). The sacred grass has been spread (2). Indra is delighted with the Soma; in the discoveries of knowledge, he utters the words which destroys the hostiles (3). The glorious priests whose voices are heard far off (5), bring the mighty press-stones from the interior of dwelling (4).

प्र यन्ति यज्ञं (1), विपयन्ति बर्हिः (2), सौम-मादौ विदथे दुध्रवाचः (3),  
न्यु भ्रियन्ते यशसौ गृभादा (4), दूर-उपब्दो वृषणो नृषाचः (5)

[*dudhra*: he who controls or destroys the hostiles, (1.56.2);

Line 4: I have followed (S). *grbhāt*: dwelling;

*vṛṣhaṇa*: mighty (press-stones)]

7.21.3: O hero Indra, you have made to flow (1), the many rivers arrested by Ahi (2). Released by you, the rivers rushed forth like charioteers (3). Even the buildings trembled through fear of you (4).

त्वमिन्द्र स्रवित्वा अपः कुः (1), परिष्ठिता अहिना शूर पूर्वीः (2),  
त्वद् वाक्क्रे रथ्यो न धेना (3), रेजन्ते विश्वा कृत्रिमाणि भीषा (4)

[*dhena*: rivers; *kṛtrmāṇi*: artful dwellings, (1.55.6)]

7.21.4: Knowing all the actions related to human beings (2), he, the fierce one (battled the hostiles) with his weapons (1). Being happy, Indra destroyed the cities (of the hostiles) (3). He killed (the foe) with the Vajra-weapon in his hands by his greatness (4).

भीमो विवेष आयुधेभिः एषाम् (1), अपांसि विश्वा नर्याणि विद्वान् (2),  
इन्द्रः पुरो जहृषाणो वि दूधोत् (3), वि वज्रहस्तो महिना जघान (4)

**7.21.5:** O Indra, may not the demon forces harm us (1). O most strong, may these forces not separate us from what we should know (or from our sons) (2). He puts forth his force against the creatures who have turned away (from the gods) (3). May the unchaste powers not disturb our rites (4).

न यातव इन्द्र जूजुवुः (1), नो न वन्दना शविष्ठ वेद्याभिः (2),

स शर्धत् अर्यो विषुणस्य जन्तोः (3), मा शिश्रदेवा अपि गुः ऋतं नः (4)

[Line 2: I have followed s. *vedhyābhiḥ*: things we should know, (6.9.1), our souls (S)

*mā api guḥ*: disturb; *shishṇa devā*: unchaste powers;

*viṣṇuṇaḥ*: those who have turned away (from you), (5.12.5); adverse (4.6.6); *shardhat*: puts his force;]

**7.21.6:** By your deeds, you have control over all beings born on earth (1). All the worlds together cannot surpass your greatness (2). By your own might, you can conquer Vṛtra (3). In battles the foes cannot harm you (4).

अभि क्रत्वा इन्द्र भूः अध ज्मन् (1), न ते विव्यङ् महिमानं रजांसि (2),

स्वेना हि वृत्रं शर्वसा जघन्थ (3), न शत्रुरन्तं विविदद् युधा ते (4)

**7.21.7:** The older (or elder) gods have agreed that your might (is superior) to their powers (1). Overcoming the foes, Indra gives his riches (to the devotees) (2). (The devotees) call Indra for the gain of plenitude (3).

देवाः चित् ते असुर्याय पूर्वे अनु क्षत्राय ममिरे सहांसि (1),

इन्द्रो मघानि दयते विषह्य (2), इन्द्रं वाजस्य जोहुवन्त सातौ (3)

[*anumamire*: agreed;]



**7.21.8:** The singers have called you, the lord, for protection (1). O Indra, for the multitude of our felicities (2), you are the protector with your hundred powers of protection (3). O defender, overcome (our assailant) who is like you (in strength) (4).

कीरिः चित् हि त्वाम् अवसे जुहाव ईशानम् (1), इन्द्र सौभगस्य भूरैः (2),  
अवौ बभूथ शतमूते अस्मे (3), अभिक्षत्तुः त्वावतो वरूता (4)

[*varūtā*: defender, (4.55.1)]

**7.21.9:** O Indra, we increase you in us by surrendering to you (2); may we be your friends always and for ever (1). O Indra you protect (us) by your greatness (3). With your protection, may we conquer in battles (4), the might of those who want to conquer (us) and (overcome) the aggressiveness of the foes (*arya*) (5).

सखायः त इन्द्र विश्वहं स्याम (1), नमो-बुधासौ (2), महिना तरुत्र (3),  
बन्वन्तु स्मा ते अवसा समीके (4), अभीतिम् अर्यो वनुषां शवांसि (5)

[*vishvaha*: always and forever;

When a person surrenders, he gives up all his preconceptions. He is ready to be receptive to new ideas and the help being offered. Recall that in Bhagavad Gītā (18.66), Kṛiṣṇa exhorts Arjuna to give up all his prior ideas on dharma. Only then the power of Kṛiṣṇa can manifest in him. Without emptying oneself, it is not possible for a new power to enter, just as fresh tea, poured on a cup which is already full, overflows]

**7.21.10:** Same as (7.20.10)

## 22. Indra: Soma

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.22.1: Soma is like a well-controlled horse

7.22.2: Soma full of beauty and rapture

7.22.3: Rejoice in this mantra with us

7.22.4: Awake to the wisdom in the mantra being uttered

7.22.5: I recite your names in a spirit of surrender

7.22.6: Be not be away from us

7.22.7: I fashion the lauds which increase you

7.22.8: None can attain your achievement

7.22.9: Be friendly to us and the new sages

Metre: 1-8, Virāṭ (10,3); 9, Triṣṭup

[This sūkta of 9 mantrās deals with the Soma, the delight of existence. There are many verses in RV such as (10.85.3) which declare that 'Soma as described by sages is not something which can be drunk by ordinary persons'. There is no question of Soma being some inebriating liquor. For more details, see the compact book, 'Soma, the delight of existence' (SAKSI). When Indra listens to the Soma being released by the pressing stones, mind and matter, then he becomes conscious of the wisdom in the mantra. We can appreciate wisdom in the words only if we are pervaded by the delight in all existence (verse 4).

This sūkta also refers to the power of mantra-recitation and also repeating the names of the god (*nāma*). The mantra (7.22.5) is the earliest reference to the power of *nāma-japa*, which became very popular in later times.]

7.22.1: O Indra, drink the Soma, let it gladden you (1). O Lord of the steeds, the Soma has been pressed (*sushāva*) for you with the stones (2), by the arms of the *ritvik* priests like a well-controlled horse (*suyato na arvā*) (3).

पि॒बा सोम॑मिन्द्र॒ मन्द॑तु त्वा (1), यं ते॑ सु॒षाव॑ ह॒र्यश्च॑ अ॒द्रिः (2),  
सो॒तुः बा॒हुभ्या॑ सु॒र्यतो॑ ना॒वाँ (3)

[In the inner yajña, any work is performed by pressing the life-energy using the two stones (*adri*) called as heaven and earth. This pressing releases Soma, the delight of existence which reaches all the parts of our body like a well guided horse. The details are in RV (1.28)]

7.22.2: The rapturous (Soma) which is full of beauty is yoked to you (1), by which you kill the (demons) Vṛtrās, O one with horses (2). O lord of riches, Indra, may you protect us (3).

यः ते॒ मदो॑ यु॒ज्यः चा॒रुः अ॒स्ति (1), येन॑ वृ॒त्राणि॑ ह॒र्यश्च॑ हं॒सि (2),  
स त्वा॒म् इन्द्र॑ प्र॒भूव॑सो म॒मत्तु॑ (3)

7.22.3: O Indra, understand well these words of mine (1), the hymn of praise (3). This luminous rik is recited by Vasiṣṭha (2). Rejoice together in this mantra (or soul-thought) (4).

बो॒धा सु॑ मे॒ मघ॑वन् वा॒चम् आ॒ इमां॑ (1), यां ते॒ वसि॑ष्ठो अ॒र्चति॑ (2),  
प्र॒शस्ति॑म् (3), इ॒मा ब्र॒ह्म सध॑मादे॒ जुष॑स्व (4)

7.22.4: Listen to the call of the (pressing) stones which release the Soma to be drunk (1). Awake to the wisdom in the luminous mantra being uttered by the sage (2). May these activities (of yours) enter my inner most being (3).

श्रु॒धी ह॒व॑ वि॒पिपान॑स्य अ॒द्रेः (1), बो॒धा वि॒प्रस्य॑ अ॒र्चतो॑ म॒नीषाम्॑ (2),  
कृ॒ष्वा दु॒वांसि॑ अ॒न्तमा॑ स॒च इ॒मा (4)

[*duvāmsi*: activities; For example, the filling of mind and matter (heaven and earth) is given in (7.20.4)]

**7.22.5:** Knowing your strength (3), I will not stop praising you with words (1), (nor stop) the high lauds to you, who hurts the foes (2). I always recite the names in your self-glory (in a spirit of surrender) (4).

न ते गिरो अपि मृष्ये (1), तुरस्य न सुष्टुतिम् (2), असुर्यस्य विद्वान् (3),  
सदा ते नाम स्वयशो विवस्मि (4)

**7.22.6:** Many are the Soma-rites offered by human beings (1). Many are the calls to you by men of wisdom (2). Being far away, be not be away from us for a long time (3).

[*jyok*: long, (6.15.1)]

भूरि हि ते सर्वना मानुषेषु (1), भूरि मनीषी हवते त्वामित् (2),  
म आरे अस्मत् मघवन् ज्योक् कः (3)

**7.22.7:** O hero, to you (is offered) all the Soma-rites (1). For you, I fashion the lauds which increase you (2). You are the one to be called by the men in many ways (3).

तुभ्येदिमा सर्वना शूर विश्वा (1), तुभ्यं ब्रह्माणि वर्धना कृणोमि (2),  
त्वं नृभिः हव्यो विश्वधा असि (3)

[*vishvadhā*: in every way, (5.8.4);

*havya*: one to be called, (8.71.15, 10.6.7)]

**7.22.8:** O doer of works, no one can attain the greatness of your thinkers (1). O Fierce one, Indra, none can attain your strength, nor your achievement (2).

नू चिन्तु ते मन्यमानस्य दस्म उत् अश्रुवन्ति महिमानम् (1),  
उग्र न वीर्यम् इन्द्र ते न राधः (2)

[*manyamānasya*: thinking, (5.4.10)]

**7.22.9:** May you be friendly and auspicious to us (3), just as you were to the ancient ṛiṣhis (1), and also to the new illumined sages who generated the soul-thoughts (mantrās) to you, O Indra (2). Do you protect us always by states of happy being (4).

ये च पूर्व ऋषयो (1), ये च नूत्रा इन्द्र ब्रह्माणि जनयन्त विप्राः (2),  
अस्मे ते सन्तु सख्या शिवानि (3), यूयं पात स्वस्तिभिः सदा नः (4)

[In Rig Veda, the aspirants pray that the god be auspicious to them and to all the new sages. They pray on behalf of all. ]

## 23. Indra: Power of mantra

**Ṛiṣhi:** Vasiṣṭhah Maitrāvaruṇiḥ

**7.23.1:** Utter prayer for getting inspired knowledge

**7.23.2:** Persons not conscious of their lives

**7.23.3:** May he rejoice in our hymns

**7.23.4:** Waters are nourishing like milk

**7.23.5:** You alone give to mortals their achievements

**7.23.6:** Vasiṣṭhās worship with rik mantrās

**Metre:** Triṣṭup

[This sūkta of six mantrās deals with the importance of uttering the mantra, knowing its meaning. The mantra utterance leads to the dawn of inspired knowledge.

Verse 2 states that for sincere aspirants, the mantra becomes manifested by itself and reveals itself through the mouth of the human aspirant. But persons who are not conscious of the god or mantra, tend to commit sins which diminish their lives.

By the power of mantra, the ordinary waters become nourishing. The thoughts of plenitude come to these persons, followed by plenitude itself.]

**7.23.1:** (The sages) send up the prayers for getting the inspired knowledge (1). O Vasishṭha, you also (worship) Indra with the great lauds in the yajna (2). Indra has spread with his might all the (worlds) (3). Hasten to him and make him hear your words of praise (4).

उदु ब्रह्माणि ऐरत श्रवस्य (1), इन्द्रं समर्ये महया वसिष्ठ (2),  
आ यो विश्वानि शर्वसा ततान (3), उपश्रोता म ईवतो वचांसि (4)

[*ivate*: hasten, (4.4.6); *airata*: send up, (4.4.6);]

**7.23.2:** When the strengths are dominant in the reciter of the mantrās (2), the laud dear to the gods becomes manifested (1). Persons are not conscious of their own lives (3). May you carry us over all the sins, (which diminish our life) (4).

अयामि घोष इन्द्र देवजामिः (1), इरज्यन्त यत् शुरुधो विवाचि (2), नहि  
स्वम् आयुः चिकित्ते जनैषु (3), तानी इत् अंहुंसि अतिं पर्षि अस्मान् (4)  
[*atiparshi*: carry, beyond, (6.4.8)]

**7.23.3:** I yoke the car of Indra with horses, in search of the Ray-cows (1). May he accept and rejoice in our hymns and soul-thoughts (2). By his greatness he exceeds the earth and heaven (3). He has killed the Vṛtra foes without any resistance (4).

युजे रथं गवेषणं हरिभ्याम् (1), उप ब्रह्माणि जुजुषाणम् अस्थुः (2),  
वि बाधिष्ट स्य रोदसी महित्व इन्द्रो (3), वृत्राणि अप्रती जघन्वान् (4)  
[*jujushāṇam*: accepting (10.150.2), rejoicing (4.6.4)]

**7.23.4:** May the (ordinary) waters become nourishing, like the barren cows becoming full of milk (1). May the adorers travel to the truth, O Indra (2). Come like Vāyu in our front with the Niyut steeds (3). You bestow the plenitude by means of the thoughts (4).

आपः चित् पिप्युः स्तर्यो न गावो (1), नक्षन् ऋतं जरितारः त इन्द्र (2),  
याहि वायुः न नियुतो नो अच्छा (3), त्वं हि धीभिः दयसे वि बाजान् (4)

[*pipyu:* be nourishing; based on *pipyuṣhīm* in (8.72.16);  
*nakṣhat:* travel, (10.3.5); *dayase:* give, (6.37.4)]

7.23.5: O Indra, may you rejoice in the rapturous (Soma) (1). Grant that the adorer may be strong and have many achievements (2). You are the only one among the gods who gives to mortals (3). O hero, rejoice in our Soma rite (4).

ते त्वा मदा इन्द्र मादयन्तु (1), शुष्मिणं तु विरार्धसं जरित्रे (2),  
 एको देवत्रा दयसे हि मर्तान् (3), अस्मिन् शूर सर्वने मादयस्व (4)

[Line 2: Give a son who is strong and has many achievements (s)]

7.23.6: (In this way), Vasiṣṭhās worship with luminous rik mantrās (2), the mighty Indra who has Vajra in his arms (1). Being praised, may he establish in us (the felicities) which have hero-power and (the power of) Ray-cows (3). Do you protect us always by states of happy being (4).

एवेत् इन्द्रं वृषणं वज्रबाहुं (1), वसिष्ठासो अभि अर्चन्ति अर्कैः (2),  
 स नः स्तुतो वीरवद् धातु गोमद् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*vīravat:* hero-power, the power which can with stand and repel the assaults by the forces of ignorance. Regarding *gomat* (power of knowledge) see the essay, 'Some common words' in page xxiii.]

## 24. Indra: Words and hymns

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.24.1: A seat for you in your native abode

7.24.2: Indra brings continuous speech with words of purification

7.24.3: This hymn offered for your rapture

7.24.4: Hold in us the strength of the mighty

7.24.5: Establish glory in us

7.24.6: May we unify the knowledge with your right thinkings

**Metre: Triṣṭup**

[This sūkta of six mantrās deals with the power of the mantrās and Soma.]

7.24.1: A seat has been prepared for you in your native abode (1). O one who is called by many, may you come here with your (associate) gods, the Maruts (2). Be with us as our protector (3). You are the increaser and the giver of felicities (4). May you rejoice in the Soma (offered here) (5).

योनिष्ट इन्द्र॒ स॒र्दने॒ अ॒कारि॒ (1), तम् आ नृभिः परु॒हूत॒ प्र या॒हि (2),  
असो॒ यथा॒ नो अ॒विता॒ (3), वृ॒धे च॒ ददो॒ वसू॒नि (4), म॒मदः॒ च सो॒मैः (5)

[*yonih*: native abode, (3.5.7), (6.15.16);]

7.24.2: O Indra, we take hold of your two-fold mind (1). The sweet Soma is prepared and poured on all sides (2). The men of wisdom call Indra (4), who brings the continuous speech with words of purification (3).

गृ॒भीतं॒ ते म॒न इन्द्र॒ द्वि॒र्वाहो॑ (1), सु॒तः सोमः॒ परि॒षि॒क्ता मधू॒नि (2),  
वि॒सृष्टे॒ना भर॑ते सुवृ॒क्तिः इ॒यम् (3), इन्द्रं॒ जोहृ॑वती म॒नीषा॑ (4)

[*pariṣhiktam*: poured on all sides, (4.1.19);

*johuvati*: to call; *visṛṣṭa*: continuous



*suvṛktim*: the words which clear away all evil (4.10.1); the perfect rejection of sin (4.10.6); the words of purification (6.15.4).

*dvibarha*: two-fold in greatness (7.8.6); two-fold man or force (4.5.3). It is the force of mind and matter, heaven and earth, Indra as a cosmic power and Indra-power within the yajamāna. *visṛṣṭhādhenā*: continuous speech;]

7.24.3: O remover of foes, enter from earth or heaven and come here (1), to sit on the sacred seat and drink the Soma-delight (2). May the horses bring you the strong one, so that (we are) in your presence (3). For the rapture of the strong one, this hymn is offered in your front (4).

आ नो दिव आ पृथिव्या ऋजीषिन् (1), इदं बर्हिः सोमपेयाय याहि (2),  
बर्हन्तु त्वा हरयो मृद्वश्चम् (3), आङ्गुष्मच्छा तवसं मदाय (4)

7.24.4: O one with joyful horses, may you come to rejoice in our prayer (2); (come) accompanied by all the protections (1). (Come) with the powerful (Maruts) who harm the foes, O strong-jawed one (3). O Indra, hold in us the strength of the mighty and the male (4).

आ नो विश्वाभिः ऊतिभिः सजोषा (1), ब्रह्म जुषाणो हर्यश्च याहि (2),  
वरीवृजत् स्थविरेभिः सुशिप्रा (3), अस्मे दधद् वृषणं शुष्मम् इन्द्र (4)

[*vṛṣṇam*: mighty and male, (3.27.5);

*sushipra*: O strong-jawed one, (5.22.4)]

7.24.5: To Indra who is great, forceful and strong (2), this stoma (1), endowed with plenitude (4), is yoked like the horses to the car (3). O Indra, the singer of riks requests the felicities (5). Establish in us the glories which are shining like the heaven (6).

ए॒ष स्तोमो॑ (1), म॒ह उ॒ग्राय॑ वाहे॑ (2), धु॒रि इ॒व अ॒त्यो न॑ (3), वा॒जय॑न्  
अ॒धायि॑ (4), इन्द्र॑ त्वा अ॒यम् अ॒र्क ई॒द्वे व॒सूनां॑ (5), दि॒र्वी॒व द्याम॑धि नः श्रोम॑तं  
धाः (6)

[*shromatam*: glory (*shravanīyam*) (S)]

7.24.6: O Indra, fill us with the desired things (1). May we unify the knowledge with your right thinkings which are great (2). Nourish us who have opulence with impulsions and hero-force (3). Do you protect us always by states of happy being (4).

ए॒वा न॑ इन्द्र॑ वा॒र्यस्य॑ पू॒र्यि॑ (1), प्र ते॑ म॒हीं सु॒म॒तिं वे॒वि॒दाम॑ (2),  
इषं॑ पि॒न्व म॒घव॑द्भ्यः सु॒वीरा॑ (3), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (4)

[*vevidānaḥ*: unifying (your) knowledge, (1.140.3); *vevidāma* must have a similar meaning;

*pinva*: nourish, (7.5.8)]

## 25. Indra: Help to the mortals

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.25.1: Let not your mind wander away from us

7.25.2: Destroy the mortals who are unfriendly

7.25.3: Establish ecstasy and light in us

7.25.4: I am appropriate for your gifts

7.25.5: We fashion this hymn to you

**Metre: Triṣṭup**

[This sūkta of five mantrās mentions the help of Indra to mortals. Here there is the explicit mention of the mortals who side with the forces of ignorance (verse 2). Verse 5 explicitly states that a sūkta has parts in it which are fashioned by the riṣhi. The revelation behind the hymn is given by the higher powers by intuition or divine hearing. ]

**7.25.1:** O Forceful (*ugra*) Indra, your protection (*ūti*) is great (*maha*) (1). When the armies in wrath (*samanyavaḥ*) meet in combat (2), let the bright (*didyut*) (weapon), wielded by arms of yours who is mighty and the friend of man, descend (*patāti*) for our protection (3). Let not your all pervading mind wander (*vichārīt*) (away from us) (4).

आ तैँ मह ईन्द्र ऊति उग्र (1), समन्यवो यत् समरन्तु सेनाः (2),  
पताति दिद्युन् अर्यस्य बाहोः (3), मा ते मनो विष्वद्यक् वि चारीत् (4)

[Also in TS (1.7.13.6); RV has *viṣhvadyak*; TS has *viṣhvadriya*.  
*ugra*: forceful;

*ūti*: protection, increase; *maha*: great;

*samanyavaḥ*: armies in wrath; *vichārīt*: (mind) wandering;

*patatī*: (weapon) descends (to protect)]

**7.25.2:** O Indra, destroy in the battle the unfriendly forces (1), and those mortals who are hostile to us (2). He who wants to revile us, keep his calumny far from us (3). Bring to us an abundance of riches (4).

नि दुर्ग ईन्द्र श्रथिहि अमित्रान् (1), अभि ये नो मर्तासो अमन्ति (2),  
आरे तं शंसं कृणुहि निनिस्तोः (3), आ नो भर संभरणं वसूनाम् (4)

[*amantī*: hostile;

*shamsa*: self-expression, (3.18.2), blessing, (4.4.14)]

**7.25.3:** O strong-jawed one, a hundred of your protections are for Sudāsa (1), a thousand are for the giver (2). Destroy the weapon of the mortal who wants to conquer us (3). Establish in us the ecstasy and light (4).

शतं तैँ शिप्रिन् ऊतयः सुदासैँ (1), सहस्रं शंसा उत रातिः अस्तु (2),  
जहि वधः वनुषो मर्त्यस्य (3), अस्मे द्युम्नम् अधि रत्नं च धेहि (4)

[*dyumnam*: light, (1.73.4, 5.10.1);

*vadha*: with your stroke, (5.4.6)]

**7.25.4:** I am doing works appropriate for you, O Indra (1). O hero and protector, I am appropriate for your gifts (2). O fierce and most powerful (Indra), give us a dwelling appropriate for all days (3). O Lord of horses, may no harm (come) to us (4).

त्वाव॑तो ही॒न्द्र क्र॒त्वे अ॒स्मि (1), त्वाव॑तो अ॒वितुः॑ शू॒र रा॒तौ (2),  
वि॒श्वेत् अ॒हानि॑ तविषी॒व उ॒ग्रम् ओ॒कः कृ॒णुष्व॑ (3), हरि॒वो न म॑र्धीः (4)  
[ugram: (ugra in padapāṭha): fierce]

**7.25.5:** We fashion this hymn to Indra, one with shining horses (1). We request the strength which is impelled by gods (2). O hero, create in us an energy which easily kills Vṛtra forever (3). Crossing the difficult situations, may we gain the plenitude (4).

कु॒त्सा ए॒ते ह॒र्यश्वा॑य शू॒षम् इ॒न्द्रे (1), स॒हो दे॒वजू॑तम् इ॒यानाः॑ (2),  
स॒त्रा कृ॑धि सु॒हना॑ शू॒र वृ॒त्रा (3), व॒यं तरु॑त्राः स॒नुयाम॑ वा॒जम् (4)  
[kutsā: to fashion a hymn]

**7.25.6:** Same as (7.24.6)

## 26. Indra

**Riṣi:** Vasishṭhaḥ Maitrāvaruṇiḥ

**7.26.1:** Indra likes only the Soma released by effort

**7.26.2:** They call for Indra's protection even if it appears  
oppressive

**7.26.3:** Indra makes all cities bright and pure

**7.26.4:** His protections are many and integrated

**7.26.5:** Vasishṭha hymns in Soma-rite

**Metre:** Triṣṭup

**7.26.1:** The Soma, which is not pressed and released, delights not Indra (1). Even if it is pressed, that not accompanied by prayers (or hymns) (is also not pleasing) to Maghavan (2). I fashion an utterance in which he may rejoice (3). Like a king, he may listen to a new (mantra) creation of ours (4).

न सोम॒ इन्द्र॑म् असु॒तो म॒माद् (1), नाब्र॑ह्माणो म॒घवानं॑ सु॒तासः॑ (2),  
तस्मा॑ उ॒क्थं ज॑नये॒ यत् जुजो॑षत् (3), नृ॒वत् नवी॑यः शु॒णव॑द् यथा॒ नः (4)

[Soma is the delight of existence. Indra likes only the Soma released by effort and given respectfully with hymns. The delight offered by a person without his own effort, such as prayers said on his behalf by others, offerings which do not have his labour, are not pleasing to Indra.]

7.26.2: At each *uktha* hymn, the Soma repeatedly delights Indra (1). May the pressed Soma guide (*nīthe*) the Lord of plenty (2). They call him for protection (*avase*) with appropriate discrimination (4), even if it appears oppressive (*sabādhaḥ*) like father's (protection) for his son (3).

उ॒क्थ॒र्ज॒क्थे॒ सोम॒ इन्द्रं॑ म॒माद् (1), नी॒थेनी॑थे म॒घवानं॑ सु॒तासः॑ (2)  
यदीं॑ स॒बाधः॑ पि॒तरं॑ न पु॒त्राः (3), स॒मान॑दक्षा॒ अव॑से॒ हव॑न्ते (4)

7.26.3: The arrangers of sacrifice have declared in the Soma-rite that he has done certain (exceptional) deeds (1,3). Even now, let Indra do other (exceptional) deeds also (2). Indra has taken all the cities under his control and makes them bright and pure (5), just as a husband treats equally well all wives (4).

च॒कार॑ (1), ता कृ॒णव॑त् नून॒म् अ॒न्या (2), या॒नि ब्रु॑वन्ति वे॒धसः॑ सु॒तेषु॑ (3),  
जनीं॑ इ॒व प॑तिः॒ एकः॑ स॒मानो॑ (4), नि मा॑मृजे॒ पुर॑ इन्द्रः॒ सु सर्वाः॑ (5)

[*ni māmṛje*: made bright and pure, (10.66.9);

*māmṛje* in Samhita becomes *mamṛje* in padapāṭha]

7.26.4: It has been declared (1): Indra is heard as the sole one who distributes the opulences and gives safe-passages (2). His protections are many and integrated, harming the foes (3). May the beloved and happy-good cling to us (4).

ए॒वा तम् आ॑हुः (1), उ॒त शृ॑ण्व॒ इन्द्र॑ ए॒को वि॑भ॒क्ता त॑र॒णिः म॒घाना॑म् (2),  
मि॒थः-तु॑र॒ ऊ॒तयो॑ यस्य॒ पूर्वीः॑ (3), अ॒स्मे भ॒द्राणि॑ स॒ञ्चत॑ प्रि॒याणि॑ (4)

[*mithaḥ-tura*: integrated and harming the foes (S);

*sashchata*: that which clings, (10.9.4);

*taraṇi*: gives safe-passage, (makes us) cross over calamities]

**7.26.5:** Thus does Vasiṣṭha hymn the mighty Indra during the Soma-rites, for (the grant of) his protection and increasings (1,3), for all human strivers (2). Obtain for us the plenitude in the thousands (4). Do you protect us always by states of happy being (5).

ए॒वा ब॑सि॒ष्ठ इन्द्र॑मू॒तये॒ (1), नृ॒न् कृ॑ष्टी॒नां (2), वृ॒षभं॑ सु॒ते गृ॑णाति (3),  
स॒हस्रि॑ण॒ उप॑ नो मा॒हि बा॒जां (4), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः (5)  
[Rishis pray for the welfare of all the strivers.]

## 27. Indra: His help

**Rīshi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.27.1:** Yoke our thoughts to Indra's guardian powers

**7.27.2:** O Indra, teach us about your strength

**7.27.3:** Indra is king of divergent forms on earth

**7.27.4:** His perfect discernment

**7.27.5:** Create for us the supreme good

**Metre:** Triṣṭup

**7.27.1:** Men call on Indra who holds the upper world (*nemadhitā*) (1), so that its thoughts could be yoked to the guardian powers (*pāryā*) (2). O Hero, you overpower men (foes), and you are conscious (*chakāna*) of the might (3). Do you confer on us a collectivity (*vraja*) of Ray-Cows (*go*) (or knowledge) (4).

इन्द्रं॑ नरो॑ ने॒मधि॑ता हव॒न्ते॒ (1), यत् पा॑र्या॑ यु॒नज॑न्ते॒ धिय॑स्ताः (2),  
शू॒रो नृ॑षा॒ता श॑र्व॒सः च॒क्रान॑ (3), आ गो॑म॒ति ब्र॒जे भ॑जा॒ त्वं नः॑ (4)  
[Also in TS (1.6.12.2).

*nemadhīta*: the upper world; *pāryā*: guardian powers;  
*chakāna*: conscious; *vraja*: collective of Ray-cows]

7.27.2: O opulent Indra, the strength is yours (1). Teach about that (strength) to your friends, the men, O one who is called by many (2). O Maghavan, you are strong and firm and wide in consciousness (3). Open out to us the riches which have been surrounded on all sides (by enemies) (4).

य इन्द्र शुष्मो मघवन् ते अस्ति (1), शिक्षा सखिभ्यः पुरुहूत नृभ्यः (2),  
 त्वं हि हृद्धा मघवन् विचेता (3), अपा वृधि परिवृतं न राधः (4)

[*dr̥hā*: strong, firm, (1.71.2); *vicheta*: wide in consciousness, (4.5.2);

*apāvṛdhi*: open out (to us), (8.23.29);

*parivṛtam*: surrounded on all sides, (4.45.2)]

7.27.3: Indra is the king of all moving things, of all strivers (1), and of the divergent forms which are on the earth (2). Hence he gives the riches and felicities to the giver (3). May he, who is praised by us, impel towards us the achievements (4).

इन्द्रो राजा जगतः चर्षणीनाम् (1), अधि क्षमि विषुरूपं यदस्ति (2),  
 ततो ददाति दाशुषे बसूनि (3), चोदत् राध उपस्तुतः चित् अर्वाक् (4)

[*charshaṇīnām*: strivers, those with vision;

*rādhah*: achievements, (5.13.6);

*viṣhurūpam*: divergent forms, (10.12.6)]

7.27.4: May the opulent Indra who is generous, along with the Maruts (1), bestow quickly the plenitude for our protection and growth (2). May he with his perfect discernment bring the beautiful things (3), appropriate to the men, his friends (4).

नू चिन्न इन्द्रो मघवा सहृती दानो (1), बाजं नि यमते न ऊती (2),  
 अनूना यस्य दक्षिणा पीपाय वामं (3), नृभ्यो अभिर्वीता सखिभ्यः (4)

[*abhivāta*: appropriate (S), (occurs once);

Indra, being full of perfect discernment, gives only things or powers of beauty (*vāma*) to devotees.]

**7.27.5:** O Indra, create for us the supreme good and riches (1). May we turn your mind towards opulence (2). May he grant us the felicities full of rays of knowledge, life-energies (steeds) and the powers of movement (car) (3). Do you protect us always by state of happy being (4).

नू ईन्द्र राये वरिवः कृधी (1), न आ ते मनो बवृत्याम मघाय (2),  
गोमदधावद् रथवद् व्यन्तो (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*varivah*: supreme good, (5.29.10)]

## 28. Indra: Disappearance of duality

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.28.1:** Come in our front

**7.28.2:** Guard the mantra of riṣhis

**7.28.3:** Power to move between earth and heaven

**7.28.4:** May duality disappear from us

**7.28.5:** He fashions the singer who fashions the mantra

**Metre:** Triṣṭup

[This sūkta deals with the power of mantra. Indra comes in front of the seer, urged by his call. Indra has to guard the mantra coming out of the mouth of the seer; so that the hostile forces do not limit its power. Indra protects and empowers the singer to utter the mantra.]

**7.28.1:** O Indra, O knower, urged by our prayers, may you come here in our front (1). Your steeds are yoked (for your journey) (2). All the mortals call only you (3). O all-pervading one, hear us (4).



ब्रह्मा ण इन्द्र उप याहि विद्वान् अर्वाञ्चः (1), ते हरयः सन्तु युक्ताः (2),  
विश्वे चित् हि त्वा विहवन्त मर्ता (3), अस्माकम् इत् शृणुहि विश्वमिन्व (4)  
[*vishvaminva*: all-pervading, (10.110.5); loved by all (S);]

7.28.2: O Strong one, you guard the mantra (or soul-thought) of the rishis (2). O Indra, the call (of rishi) spreads your greatness (1). When you bear the fierce Vajra-weapon in your hand (3), then by your will-power, you will become invincible and terrible (to your enemies) (4).

हवँ त इन्द्र महिमा व्यानट् (1), ब्रह्म यत् पासिं शवसिन् कर्षीणाम् (2),  
आ यद् वज्रं दधिषे हस्त उग्र (3), घोरः सन् क्रत्वा जनिष्ठा अषाळ्हः (4)  
[*pāsi*: to guard (the mantra) (so that it is not diverted by hostiles);]

7.28.3: Those human beings who call you for your guidance (1), for them you give the power to move between heaven and earth (2). You are born for (performing deeds of) great warrior-force and might (3). Does not the swift one harm the one who is slow (4)?

तव प्रणीति इन्द्र जोहुवानान् (1), सं यत् नृन् न रोदसी निनेथ (2),  
महे क्षत्राय शर्वसे हि जज्ञे (3), अतूतुजिं चित् तूतुजिः अशिश्नत् (4)  
[*tūtuje*: swift one, (10.35.6); name of a demon in (6.20.8); giver of offerings (S); *ashishnat*: harm (S); *prapīti*: guidance, (10.69.1);  
Line 2: move between mind and matter, at our will;]

7.28.4: O Indra, in these good days, give that (treasure) (1), which the hostile persons have carried away (2). May the falsehood which the sinless and wise Varuṇa observes in us (3,5), (which appears) as duality disappear from us (by your grace) (4).

एभिः न इन्द्र अहभिः दशस्य (1), दुर्मित्रासो हि क्षितयः पवन्ते (2),  
प्रति यत् चष्टे अनृतम् अनेना (3), अब द्विता (4), वरुणो मायी नः सात् (5)

[*dvitā*: duality or duplicity; *māyī*: one with knowledge, wise;  
*anena*: *an* + *ena*: free of sin; *avasāt*: destroyed (S);  
*pavante*: carried away; strain out, (6.10.2);

Duality is the belief that there exists an entity besides the spirit, the sole one (*eka*). When we are conscious of only That One, no falsehood can enter us.]

**7.28.5:** Let us speak aloud about the opulent Indra (1), who gives us great riches (of felicities) and achievements (2). He protects extensively the singer who fashions the mantra (3). Do you protect us always by states of happy being (4).

बोचेम इत् इन्द्रं मघवानम् एनं (1), महो रायो राधसो यद् ददत् नः (2),  
 यो अर्चतो ब्रह्मकृतिम् अविष्टो (3), यूयं पात स्वस्तिभिः सदा नः (4)  
 [*archataḥ*: singer of the word of illumination (ṛk mantra)]

## 29. Indra

**Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ**

**7.29.1: Give us the opulence**

**7.29.2: Rejoice in the mantra**

**7.29.3: Is my mantra ready and sufficient?**

**7.29.4: You guide us like a father**

**Metre: Triṣṭup**

**7.29.1:** O Indra, this Soma has been pressed and released for you (1). O Lord of horses, come to this dwelling swiftly (2). May you drink the beautiful and well-pressed Soma (3). O Maghavan, may you give us the opulence when you come here (4).

अयं सोमं इन्द्र तुभ्यं सुन्व (1), आ तु प्र याहि हरिबः तत् ओकाः (2),  
 पिबा तु अस्य सुषुतस्य चारोः (3), ददौ मघानि मघवन् इयानः (4)  
 [*iyānaḥ*: coming, (10.20.10)]

7.29.2: O Hero of the word (or soul-thought) who rejoices in the hymn fashioned by us (1), may you come with your horses swiftly in our front (2). May you rejoice in the auspicious Soma-rite (3). May you hear these our mantrās (4).

ब्रह्मन् वीरं ब्रह्मकृतिं जुषाणो (1), अर्वाचीनो हरिभिः याहि तूयम् (2),  
अस्मिन्नु षु सर्वने मादयस्व (3), उप ब्रह्माणि शृणव इमा नः (4)

[*brahmāṇi*: hymns; words of wisdom, (5.2.6);

*tūyam*: swiftly (S); *brahman vīra*: hero of the word;]

7.29.3: In our sūkta what aspect (meaning) is there to make it ready and sufficient (1)? When can we give you (our offerings) (2)? I have fashioned all the hymns (or thoughts) which desire you (3). Hence please listen to this call (hymn) (4).

का तै अस्ति अरंकृतिः सूक्तैः (1), कदा नूनं तै मघवन् दाशेम (2),  
विश्वा मतीः आ ततने त्वाया (3), अर्धा म इन्द्र शृणवो हवा इमा (4)

[*aramkṛti*: that which makes it ready and sufficient;

The seer questions with humbleness the god whether the mantra sent out is ready to be received by the god and is sufficient for its purposes.]

7.29.4: Well-wishers were those persons (1), the riṣhis of old to whose praises you did listen (2). Hence I repeatedly invoke you (3). O Indra, you are to us our guiding thought just like a father (4).

उतो घा ते पुंरुष्या इदासन् (1), येषां पूर्वेषाम् अशृणोः ऋषीणाम् (2),  
अथ अहं त्वा मघवन् जोहवीमि (3), त्वं न इन्द्रासि प्रमतिः पितेव (4)

[*pramati*: guiding thought, (8.19.29);

*puruṣhya*: well-wishers of man (S);]

7.29.5: Same as (7.28.5)

### 30. Indra: Enjoyment of oldage by rīṣhis

Rīṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.30.1: Increaser of our felicities

7.30.2: You are called for the gain of Sun

7.30.3: Intuition in us

7.30.4: May the rīṣhis enjoy their oldage

Metre: Triṣṭup

7.30.1: O strong one, O God, come to us with your might (1). O Indra, become the increaser of felicities (in us) (2). O Lord of men, you are with the auspicious Vajra (weapon) and great strength (3). O hero, become one with great might and virility (4).

आ नो देव शर्वसा याहि शुष्मिन् (1), भवा वृध इन्द्र रायो अस्य (2),  
महे नृम्णाय नृपते सुवज्र (3), महि क्षत्राय पौस्याय शूर (4)

[*nṛmṇa*: strength]

7.30.2: O one who loves to be called, you are called in the clamorous contests (1), by heroes, (for the safety of) their bodies and for the gain of Sun (2). You are the hero among all peoples (3). By the auspicious killer (Vajra), you subjugate the Vṛtrās (4).

हवन्त उ त्वा हव्यं विवाचि (1), तनूषु शूराः सूर्यस्य सातौ (2),  
त्वं विश्वेषु सेन्यो जनैषु (3), त्वं वृत्राणि रन्धया सुहन्तु (4)

[*sūryasya sātām*: gain of the knowledge of the Sun for our subtle body

*vivāchi*: contests involving shouting or clamour (S); note different meaning in (7.23.2); *senyaḥ*: hero (S);]

7.30.3: When (ordinary) days shine into auspicious (or happy) days (1), you establish the intuition in us during the battles (2). The strong power, the invoker Agni sits here (3), and calls the gods for our happiness (4).

अहा यदिन्द्र सुदिना व्युच्छान् (1), दधो यत् केतुम् उपमं समत्सु (2),  
 नि अग्निः सीदत् असुरो न होता (3), हुवानो अत्र सुभगाय देवान् (4)  
 [ketum: intuition;]

7.30.4: O Indra, we are yours (1). O hero, O God, they are also yours who praise you and offer you the riches (2). Grant a superior (or highest) dwelling to the illumined sages (3). May they enjoy oldage being intimate with you and with all the riches crowding on them (4).

वयं ते त इन्द्र (1), ये च देव स्तवन्त शूर ददतो मयानि (2),  
 यच्छा सूरिभ्य उपमं वरूथं (3), स्वा भुवो जरणाम् अश्रवन्त (4)

[ashnavat: enjoy, (1.1.3); svābhuvah: su + ābhuvah: intimate, 10.21.2; (riches) crowding on him (10.122.3)]

Line 3: 'dwelling' is not physical, but psychological]

7.30.5: Same as (7.28.5).

### 31. Indra: Power of Lauds (praises)

Rīṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.31.1: A rapturous song

7.31.2: Dwellers in light

7.31.3: Seeker of gold

7.31.4: Laud Indra on all sides

7.31.5: My will is in you

7.31.6: Wide-spreading

7.31.7: Master of Self-law

7.31.8: Praises of your adorers

7.31.9: Ascending Soma

7.31.10: Do the right thinkings

7.31.11: Laws of action of Indra cannot be impaired

7.31.12: The power of the hymns of praise

Metre: 1-9, Gāyatrī; 10-12, Virāt

[This sūkta has 12 mantrās. Many of them deal with the power of the mantra. The mantrās are fashioned by the ṛṣhi like the gods. These lauds pervade everywhere like radiance. The hymn of praise empowers Indra within us to support the strengths. Indra is the master of self-law and his law of actions (*vrata*) cannot be impaired.

The idea of surrender is stressed. The devotee declares, 'my will is in you; you are my armour, you fight in our front in our (inner) battles with the hostiles'.]

7.31.1: Sing a rapturous song to Indra, the one with brilliant horses (1), the drinker of Soma, O friends (2).

प्र व इन्द्राय मादन् ह्यैश्वर्यं गायत (1), सखायः सोमपात्रे (2)

7.31.2: Just as a god creates (2), fashion a hymn of praise and recite it to the auspicious donor, who dwells in the light (1), and whose achievement is truth (3).

शंसेत् उक्थं सुदानव उत युक्षं (1), यथा नरः चक्रुमा (2), सत्यराधसे (3)

[*chakṛma*: create, fashion;

*nara*: god, man; *uktham*: hymn; *shamset*: recite;

*dyukṣham*: who dwells in heaven, who dwells in light, (2.2.1)]

7.31.3: O Indra, doer of hundred deeds, you are a seeker of plenitude (1); you are a seeker of ray-cows, O doer of hundred deeds (2); you are a seeker of gold, O treasure (2).

त्वं न इन्द्र बाजयुः (1), त्वं गव्युः शतक्रतो (2), त्वं हिरण्ययुः वंसो (3)

7.31.4: O Indra, we desire you (1), may we laud you excellently on all sides, O showerer (2)? Know this our (hymn), O treasure (3).

वयमिन्द्र त्वायवो (1), अभि प्र णौनुमो वृषन् (2),

बिद्धी तु अस्य नो वसो (3)

**7.31.5:** May we not be subjected to one, who is a censurer, who speaks to cause pain, and who is a non-giver, O master (1). My will is in you (2).

मा नो निदे च वक्तवे अर्यो रन्धीः अराङ्गे (1), त्वे अपि क्रतुः मम (2)

**7.31.6:** You are my armour, are wide-spreading (1). You fight in our front, O killer of Vṛtra (2). United with you, I can speak in front of foes (3).

त्वं बर्मासि सप्रथः (1), पुरोयोधश्च वृत्रहन् (2), त्वया प्रति ब्रुवे युजा (3)  
[*sapṛatha*: wide-spreading, (6.15.3); one with great wideness, (5.13.4)]

**7.31.7:** You are great (1). Heaven and earth respect you for your strength and as the master of self-law (2).

महान् उतासि (1), यस्य ते अनु स्वधा-बरी सहः मम्रातै इन्द्र रोदसी (2)  
[*anu mamnāte*: respect (S), (occurs once)]

**7.31.8:** May the praises of your adorers, and their associated radiance accompanying you pervade everywhere.

तं त्वा मरुत्वन्ती परि भुवद् वाणी स्यावरी नक्षमाणा सह युभिः  
[*paribhuvat*: to pervade (S);  
*marutvataḥ*: adorer, one who praises (*stotāraḥ*) (S)]

**7.31.9:** The ascending Soma approaches the strong one in the heaven (1). The strivers bow down to you with prostrations of surrender (2).

ऊर्ध्वासः त्वा अनु इन्द्रवो भुवन् दस्मम् उप यवि (1), सं तै नमन्त कृष्टयः (2)  
[*indavaḥ*: Soma]

**7.31.10:** Bring the Soma to the great (Indra) with great increasings, he the conscious thinker (1). Do the right-thinking (2). O one who fills the seeing men, move to persons of many types (3).

प्र बौ महे महिवृधे भरध्वं प्रचेतसे (1), प्र सुमतिं कृणुध्वम् (2),  
विशः पूर्वीः प्र चरा चर्षणिप्राः (3)

[Also in Atharva Veda (20.73.3); Sāma Veda (328, 1793);  
*charṣhaṇipra*: filling the seeing man (the man of vision),  
(4.2.13);

*pūrvīḥ*: manifold, (3.20.3); many, (common meaning); ancient]

**7.31.11:** The illumined sages fashion the mantrās for Indra (2).  
They are far-reaching and vast and cause complete purification  
(1). Even the wise cannot impair the laws of action (of Indra) (3).

उरुव्यचसे महिनै सुवृक्तिम् (1), इन्द्राय ब्रह्म जनयन्त विप्राः (2),  
तस्य ब्रतानि न भिनन्ति धीराः (3)

[*uruvyachase*: far-reaching, (5.1.12);

*suṣṛktim*: words which clears away all evil, (5.25.3)]

**7.31.12:** The hymns of praise to Indra (1), the king forever,  
make him bear the strength (3). His wrath is irresistible (2).  
Encourage the kinsmen (in praising the) one with brilliant  
steeds (4).

इन्द्रं वाणीः (1), अनुत्त-मन्युम् (2), एव सत्रा राजानं दधिरे सहध्वै (3),  
हर्यश्वाय बर्हया सम् आपीन् (4)

[*sambarhaya*: urge (S)]

## 32. Indra

**Riṣi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.32.1:** Come here, even if you are far away

**7.32.2:** He shapes the soul-thoughts

**7.32.3:** Indra of perfect discernment

**7.32.4:** Indra rejoices

**7.32.5:** None can impair his giving

**7.32.6:** Indra increases his devotee



- 7.32.7: May we share in knowledge and energies  
 7.32.8: Do appropriate actions to get his protection  
 7.32.9: Gods do not help those who do not work  
 7.32.10: Indra protects the good-giver  
 7.32.11: Becoming aware of you as our protector  
 7.32.12: No foe can harm the Soma-giver  
 7.32.13: Mantrā of perfect form  
 7.32.14: He who has faith in you helps others  
 7.32.15: May we cross over calamities  
 7.32.16: He gives to each type what is appropriate  
 7.32.17: Your name is sought for protection  
 7.32.18: If I were you  
 7.32.19: No greater guardian than you  
 7.32.20: I bend down with surrender  
 7.32.21: Riches do not come to a person with harsh words  
 7.32.22: Lord of all moving and non-moving  
 7.32.23: None like you  
 7.32.24: In yajna, you are the offering  
 7.32.25: Become increaser of our friends  
 7.32.26: Instruct us about enjoying the light in the journey  
 7.32.27: May we cross the eternal waters easily  
 Metres: 1,5,7,9,11,13,15,17,19,21,23,25,27, Bṛhatī (9,4);  
 2,4,6,8,10,12,14,16,18,20,22,24,26, Satobṛhatī  
 (12/8/12/8); 3, Dvipadā Virāṭ (10,2)

[This sūkta of 27 mantrās has several topics. First, the importance of self-effort is stressed. Gods do not help persons who do not begin the work (verse 9). Riches do not come to a person with harsh words (verse 21). We have to work in a spirit of surrender (verse 19). He who has faith in you can help others (verse 14).

Then there are several mantrās which describe Indra's powers. He shapes the soul-thoughts (mantra). He is of perfect discernment. In yajna, you are the offering. You can instruct about enjoying the light in the journey of pilgrim-yajna.

He gives to each person what is appropriate (verse 16). Indra acts like a father (verse 3) and friend and guide (verse 26).]

**7.32.1:** O Indra, may not other chanting sages detain you far from us (1). Even if you are far away, come to us for rejoicing together (2). May you hear (our chants) here (3).

मो षु त्वां वाघतः च॒ना आरे अ॒स्मत् नि री॒रमन् (1),  
आ॒रात्तात् चित् सध॒मादं न॒ आ ग॑हि (2), इह वा सन्नुप॑ श्रुधि (3)

[*sadhamāda*: rejoicing together, (5.20.4);

*vāghataḥ*: chanting sage (6.16.3); priest of call, (3.2.1)]

**7.32.2:** When the fashioner of the soul-thought releases the sweet Soma (1), all come together like honey bees and sit (2). Your adorers, the seekers of riches (or felicities) place their desires in front of Indra (3), just like placing the feet (in the appropriate place) in the car (4).

इमे हि ते ब्रह्म॒कृतः सु॒ते (1), सचा॒ मधौ न मक्ष॑ आसते (2),  
इन्द्रे॒ कामं॑ जरि॒तारो॑ वसू॒यवो॑ (3), रथे॒ न पाद॑म् आ दधुः (4)

**7.32.3:** Like a son calling a father (3), I, desirous of riches, call Indra (1), who has Vajra in his hands and has perfect discernment (2).

रा॒यस्का॑मो (1), वज्र॑हस्तं सु॒दक्षिणं॑ (2), पु॒त्रो न पि॒तरं॑ हुवे (3)

**7.32.4:** To Indra press and prepare the Soma mixed with the products of the milk (of knowledge) (1). May he come to our dwelling with his steeds (3), to rejoice in the drinking of Soma, he who is Vajra-armed (2).

इम इन्द्राय सुन्विरे सोमासो दध्याशिरः (1),

तान् आ मदाय वज्रहस्त पीतये (2), हरिभ्यां याहि ओक् आ (3)

7.32.5: He who has the ear that hears, may he hear (1), our words (3). He travels (to collect) the riches; he will not be disturbed (in his acts) (2). He gives at once hundreds and thousands (in riches) (4). No one can impair his giving (5).

श्रवत् श्रुत्कर्ण (1), ईयते वसूनां नू चित् नो मर्धिषत् (2), गिरः (3),  
सद्यः चित् यः सहस्राणि शता ददत् (4), नकिः दित्सन्तम् आ मिनत् (5)  
[*īyate*: he travels, (4.8.4); *ditsantam*: giver (Indra);]

7.32.6: The hero who presses the Soma for the Vṛtra-killer in the yaṅna (2), and rushes to Indra (with the hymns) (3), him Indra, increases along with his associates (1).

स वीरो अप्रतिष्कृत इन्द्रेण शूशुवे नृभिः (1),

यस्तै गभीरा सर्वानि वृत्रहन् सुनोति (2), आ च धावति (3)

[*shūshuve*: increases, (occurs once), based on *shushuvāmsam*: increasing, (6.19.2), and other mantrās. For (S), *shūshuve*: to be served (by servants);

*apratishkuta*: whom no darkness can cover, (3.2.14)]

7.32.7: O Maghavan, may you be the protector of the possessors of riches (1), since you conquer their challengers (2). May we share in the knowledge and energies of those whom you kill (3). O one free of destruction, grant us our dwelling (4).

भवा वरूथं मघवन् मघोनां (1), यत् समजासि शर्धतः (2),

वि त्वा-हृतस्य वेदनं भजेमहि (3), आ दूणाशौ भरा गयम् (4)

[Line 3: It is not correct to regard '*vedanam*' as riches as S does. It refers to the energies or waters, obstructed by Vṛtra and the Rays of knowledge hoarded by Vala. These energies and knowledge will be shared by all.

*shardhataḥ*: challengers, (8.60.12), (8.19.20)]

7.32.8: To Indra, the holder of Vajra and the drinker of Soma, may the Soma be prepared (1). May you cook the cakes for him (2). For getting his protection, do the appropriate actions (3). (O Indra), you fill with happiness the person who satisfies you with gifts (4).

सुनोता सोमपात्रे सोमम् इन्द्राय वज्रिणै (1),

पचता पक्तीः (2), अर्बसे कृणुध्वम् (3), इत् पुणान् इत् पृणते मयः (4)

[*pakthī*: puroḍaṣha cake; *pṛṇate*: one who satisfies (with gifts), (10.122.4); *pṛṇam*: fill]

7.32.9: He who performs the actions releasing the delight to the great (Indra), expecting riches and felicities (2), he stumbles not (1). He crosses through difficulties and wins the dwelling; he is nourished (3). Gods do not help persons who do not work (4).

मा स्रधत (1), सोमिनो दक्षता महे कृणुध्वं राय आतुजे (2),

तरणिः इत् जयति क्षेति पुष्यति (3), न देवासः कवत्त्रवे (4)

[*ātuje*: Indra (S) (occurs once); *sredhati*: stumbles, (5.54.7);

*kavatnave*: one who does not work (S), (occurs once)]

7.32.10: No one can oppose the car of a good giver (1); no one can bind him (2). For him Indra is the protector and increaser (3). He, protected by Maruts, gets the stall of Ray-cows (4).

नर्किः सुदासो रथं पर्यास (1), न रीरमत् (2),

इन्द्रो यस्य अविता (3), यस्य मरुतो गमत् स गोमति ब्रजे (4)

[Line 4: He gets both the knowledge and the physical riches]

7.32.11: O Indra, the mortal to whom you are the protector and increaser (2), he becoming powerful attains the plenitude (1). May we become aware that you are the protector of our cars (3), and of our hero-sons (4).

गमद् वाजं वाजयन् (1), इन्द्र मर्त्यो यस्य त्वमविता भुवः (2),  
अस्माकं बोधि अविता रथानाम् (3), अस्माकं शूर नृणाम् (4)

7.32.12: Like that of a conqueror, the share of riches of Indra (2), exceeds that of others (1). The Soma-giver in whom Indra, lord of steeds, establishes discrimination (3,5), him no foe can harm (4).

उत् इत् नु अस्य रिच्यते (1), अंशो धनं न जिग्युषः (2),  
य इन्द्रो हरिबान् (3), न दंभन्ति तं रिपो (4), दक्षं दधाति सोमिनि (5)

7.32.13: In sacrifices, address (to Indra) (2), the mantrās which are powerful, of perfect form and are well established (1). He who does the works, abiding in Indra (4), he becomes free of all bonds, even the ancient ones (3).

मन्त्रम् अखर्वं सुधितं सुपेशसं (1), दधात यज्ञियेषु आ (2),  
पूर्वीः च न प्रसितयः तरन्ति तं (3), य इन्द्रे कर्मणा भुवत् (4)  
[*sudhitam*: firmly established, 8.23.8]

7.32.14: No one can harm that mortal (2), who has you as his protector, O Indra (1). He who has faith in you as the mighty one, makes others to reach the heaven beyond (3); he conquers the plenitude (4).

कः तमिन्द्र त्वा-वसुम् आ (1), मर्त्यो दधर्षति (2),  
श्रद्धा इत् तै मघवन् पार्ये दिवि वाजी (3), वाजं सिषासति (4)  
[*siṣhāsatī*: conquers, (8.103.11);

*vājī*: mightyone; *divi pārye*: see (7.32.21);

*tvā-vasum*: he who has you as pervader (protector) (S), (occurs once);

See also verse 10.]

**7.32.15:** O Indra, impel him to kill the demon-foes (1), who gives you the riches beloved to you (2). O one with brilliant steeds, under your leading (3), may we, the illumined persons cross over all calamities (4).

म॒घोनः॑ स्म वृ॒त्रह॑त्येषु चोदय॑ (1), ये द॑दति प्रि॒या वसु॑ (2),  
तव॑ प्र॒णी॒ती ह॑र्यश्च (3), सू॒रिभिः॑ वि॒श्वा तरे॑म दुरि॒ता (4)

**7.32.16:** You give riches to the lowest level of men (1). You nourish those at the middle (2). Forever you rule over all the riches (including the) Supreme (3). However no one restrains your knowledge (ray-cows) (4).

तवेत् इन्द्र॑ अव॒मं वसु॑ (1), त्वं पु॒ष्यसि॑ मध्य॒मम् (2),  
स॒त्रा वि॒श्वस्य॑ पर॒मस्य॑ राज॒सि (3), न॒कि॒ष्ठा गो॑षु वृ॒ण्वते॑ (4)

[Line 4: No one can restrain Indra from giving the knowledge or Ray-cows. But he gives superior knowledge not mentioned in Lines 1,2 only to him who chooses it. Indra gives to each type what is appropriate.

*vṛṇvate*: to restrain, (1.5.4)]

**7.32.17:** You are celebrated as the giver of all riches (1), even when you are in the midst of battles (2). One called by many (3), the people of earth ask for your name desirous of your protection (4).

त्वं वि॒श्वस्य॑ धन॒दा अ॑सि श्रु॒तो (1), य इ॑ भव॒न्ति आ॒जयः॑ (2),  
तव॑ अयं वि॒श्वः पुरु॑हू॒त (3), पा॒रि॒वो अव॒स्युः नाम॑ भि॒क्षते॑ (4)

[Line 3: Here is the indication of the saving power of name (*nāma*)]

**7.32.18:** O Indra, if I were the lord of all, as you are (1), then I would support only the worshippers by giving them riches (2). I would not give to the evil-doers (3).

यदिन्द्र यावत् त्वम् एतावत् अहम् ईशीय (1),

स्तोतारमिद् दिधिषेय रदावसो (2), न पापत्वार्य रासीय (3)

7.32.19: (The devotee declares), "O Maghavan, there is none other than you with whom we can have an intimate alliance (3); there is no greater guardian than you (4)." (To such a devotee Indra declares), "certainly the great (devotee) will gain from me riches everyday (1), wherever he is (2)."

शिक्षेयमिद् महयते दिवेदिवे राय (1), आ कुहचित्-विदे (2),

नहि त्वत् अन्यत् मघवन् न आप्यं (3), वस्यो अस्ति पिता चन (4)

[This mantra is the forerunner of the doctrine of complete surrender, developed later in detail by Sri Rāmānuja and others.

*vasya*: greater, superior; *āpyam*: intimate alliance, (3.2.6);

*ā shikṣheyamit*: gains from me; based on: *shikṣhāt*: gains or learns (from you), (1.68.3)]

7.32.20: He who is yoked to Indra by all the thoughts (3), and regards Indra as his deliverer (1), he gains plenitude (2). To Indra, who is called by many, I bow down with surrender (4), just as a carpenter bends down to shape the rim of the wheel (5).

तरणिरित् (1), सिंघासति वाजं (2), पुरंध्या युजा (3),

आ व इन्द्रं पुरुहुतं नमे गिरा (4), नेमिं तष्टेव सुद्रवम् (5)

[*ā name*: bow down with the obeisance of surrender;

*tarāṇi*: deliverer, one who makes a devotee cross through all difficulties (3.29.13);

*puramdhyā*: the goddess of many thoughts, (2.1.3)]

7.32.21: Riches do not come to a person with harsh words (1). Treasure does not go to one who stumbles (2). O Maghavan, you have the perfect power to give riches to a person like me (3), you who (reside) in the heaven beyond (4).

न दुष्टुती मर्त्यो विन्दते वसु (1), न स्नेधन्तं रयिः नशत् (2),  
सुशक्तिरित् मघवन् तुभ्यं मावते देष्णं (3), यत् पार्ये दिवि (4)

[*parye divi*: heaven which is beyond our world, (6.23.2)]

7.32.22: O Hero, we call you in praise (1), like the unmilked cows (are called for milking) (2). (He is) the lord of all that is moving (3), and the Lord of all that is non-moving (5). He has the vision of world of truth (4).

अभि त्वा शूर नोनुमो (1), अदुग्धा इव धेनवः (2),  
ईशानमस्य जगतः (3), स्वर्देशम् (4), ईशानम् इन्द्र तस्थुषः (5)

[Also in TS (2.4.14.6).

Line 4: as in (5.26.2);]

7.32.23: (O Indra), there is none like you in the heaven or earth (1); none has been born or will be born (2). We invoke you for getting Ray-cows (4), and life-energies (steeds), O opulent Indra with the plenitude (3).

न त्वावान् अन्यो दिव्यो न पार्थिवो (1), न जातो न जनिष्यते (2),  
अश्वायन्तौ मघवन् इन्द्र वाजिनौ (3), गव्यन्तः त्वा हवामहे (4)

[*vājinam*: one with riches or plenitude, epithet for Indra, (1.4.9)]

7.32.24: O Indra who is the elder, bring that supreme (treasure) (*tat*) to me, the younger one (1); O opulent one, (you have) abundant riches from ancient times (2). In yajna and yajna, you are the offering (3).

अभी षतः तत् आ भर इन्द्र ज्यायः कनीयसः (1),  
पुरू-वसुः हि मघवन् सनात् (2), असि भरेभरे च हव्यः (3)

[*abhī ā bhara*: bring towards, bring within]



**7.32.25:** O Maghavan, drive far away our enemies (1). Make us full of knowledge about the felicities (or riches) (2). Understand that you are our protector in (acquiring the) great wealth (3). Become the increaser of our friends (4).

परा॑ णुदस्व मघवन् अ॒मित्रान् (1), सु॒वेदा॑ नो वस् कृ॒धि (2),  
अ॒स्माकं॑ बो॒धि अ॒वि॒ता म॑हा॒धने॑ (3), भ॒वा वृ॒धः स॒खीना॑म् (4)

**7.32.26:** O Indra, bring us the will-power (1), just as a father to his son (2). Instruct us (3), how we may enjoy the Light (of Sun) (5), in the journey of our life, O Indra (4).

इन्द्र॑ क्रतुं॒ न आ भ॑र (1), पि॒ता पु॒त्रेभ्यो॑ यथा॑ (2),  
शि॒क्षा णो॑ (3), अ॒स्मिन् पु॒रुहू॑त॒ याम॑नि जी॒वा (4), ज्योतिः॑ अशीमहि (5)

[*yāman*: in the journeying, (10.46.10);

*puruhūta*: one who is called by many; Indra;

The ṛishi for the first half of this mantra is Shakti, son of Vasiṣṭha.]

**7.32.27:** May the malignant powers not overcome us (2). May the crooked powers, those who bring us calamity, those who know not (the higher values) not (overcome us) (1). O hero, (protected) by you, may we cross (4), the eternal waters easily (gliding as it were) (3).

मा नो॑ अ॒ज्ञा॒ता वृ॒जना॑ दुरा॒ध्यो (1), मा अ॒शि॒वासो॑ अ॒व क्र॑मुः (2),  
त्वया॑ व॒यं प्र॒वतः॑ श॒श्व॒तीः अ॒पो (3), अ॒र्ति शू॑र तराम॑सि (4)

[*pravata*: gliding, (3.5.8); *apaḥ*: waters, works;

Line 4 (alt.): By works may we cross all the obstacles easily all the time. Here *apaḥ* is rendered as 'works'.]

### **33. Birth of Vasishṭha and the power of his sons**

**Riṣhi: Vasishṭhāḥ Maitrāvaruṇiḥ 1-9, Vasishṭhaputrāḥ, 10-14**

**7.33.1: May my children be near me**

**7.33.2: Indra chose Vasishṭhās over Vayat**

**7.33.3: Vasishṭhās help Sudāsa in the battle of ten kings**

**7.33.4: Vasishṭhās sustained Indra**

**7.33.5: Indra helped Tṛtsus**

**7.33.6: Vasishṭhās united the helpless Bharatās**

**7.33.7: It is the three that make the creative energy in the  
work**

**7.33.8: Their greatness is profound**

**7.33.9: Approach the secret knowledge in its thousand  
branchings**

**7.33.10: Sole birth of Vasishṭha and the role of Agastya**

**7.33.11: You are the mind-born son of the Apsara Ūrvashi**

**7.33.12: Vasishṭha knows well; he was born of Apsara under  
the cover of Yama**

**7.33.13: Mitra and Varuṇa sprinkled the seed (retas); both  
Māna and Vasishṭha were born**

**7.33.14: Vasishṭha is a support for the mantrās**

**Metre: Triṣṭup**

[The first 8 mantrās are said to be addressed by the Riṣhi Vasishṭha, dealing with the achievements of his sons Vasishṭhāḥ. The mantrās (10-13) associated with the sons of Vasishṭha, describe symbolically the birth of their father. The last verse describes the greatness of the riṣhi Vasishṭha.]

**7.33.1:** Fair (of colour) with their hair-knots tied up on the right side (1), urging thoughts, they (sons of Vasishṭha) give me joy (2). I stand up and declare around the sacrificial-seat to warriors (or gods) (3), “may the Vasishṭhās (my children) be never far away from me” (4).

श्रित्यञ्चो मा दक्षिणतः कपर्दा (1), धियं जिन्वासौ अभि हि प्रमन्दुः (2),  
उत्तिष्ठन् वोचे परि बर्हिषो नृन् (3), न मे दूरात् अवितवे वसिष्ठाः (4)

7.33.2: They from afar led Indra (1), to accept the pressed Soma (of Sudāsa) (2), rejecting (*tira*) the strong Soma in a vessel which he was drinking (3), which was pressed by Vāyat, son of Pāshadyumna (4). Indra chose the Vasishṭhās (5).

दूरात् इन्द्रम् अनयन् (1), आ सुतेन (2), तिरो वैशन्तम् अति पान्तम् उग्रम्  
(3), पाश-द्युम्नस्य वायतस्य सोमात् सुतात् (4), इन्द्रो अवृणीता वसिष्ठान् (5)  
[*tiraḥ*: scorn, (1.19.7); *vaishantam*: vessel]

7.33.3: In the same way, by them (Vasishṭhās), they (Sudāsa and others) crossed the river easily (1); similarly with their help they killed the divider demon (*Bheda*) (2). In the same way, Vasishṭhās, by their hymns made Indra (4), protect Sudāsa in the (battle) of Dāsharājna (3).

एवेत् नु कं सिन्धुम् एभिः ततार (1), एवेत् नु कं भेदम् एभिः जघान (2),  
एवेन्नु कं दाशराज्ञे सुदासं प्रावत् (3), इन्द्रो ब्रह्मणा वो वसिष्ठाः (4)  
[*Bheda*: the demon is mentioned in (7.18.18,19; 7.83.4)

*dāsharājna*: (battle of) ten kings; The names of ten kings are mentioned by S and are given in the note to (7.83.6). Their names indicate that they are all hostile psychological powers. Note that the list of names of the ten kings is not given in RV text. However names of demons in that list such as Shambara, Druhyu etc., appear frequently in RV.]

7.33.4: O men (of Vasishṭha family), by your hymns are the fathers happy (1). May you not come to harm the immutable and imperishable (2). By their hymns that invoke power (3), it was Vasishṭhās who sustained the force in Indra by their great voice (4).

जुष्टी नरो ब्रह्मणा वः पितृणाम् (1), अक्षम् अव्ययं न किला रिषाथ (2),

यत् शर्करीषु बृहता (3), रवेण इन्द्रे शुष्मम् अर्दधाता वसिष्ठाः (4)

7.33.5: (The Tṛtsūs were) thirsty, surrounded, in need of help in the Dasharājna (battle) (2); they (Vasiṣṭhās) prayed to (Indra) desiring that he could flame forth like the heaven (1). Indra heard the hymns of Vasiṣṭhās (3). (He) made for Tṛtsūs that wide and other world (4).

उद् द्याम् इवेत् (1), तृष्णजो नाथितासो अदीधयुः दाश-राज्ञे वृतासः (2), वसिष्ठस्य स्तुवत इन्द्रो अश्रोत् (3), उरुं तृत्सुभ्यो अकृणोत् उ लोकम् (4)

[*adīdayuḥ*: desiring that he could flame forth; based on *adīdeḥ*, in (1.140.10, 7.5.3)

Line 4: Indra removed all the limitations within the Tṛtsus and made them wide. In that way, he gave them access to the energies of the Sun-world, also known as *u-loka*, which is wide.]

7.33.6: The Bharatās were split up on all sides (like) helpless children (2), like the sticks used for driving the cows (1). When the Vasiṣṭhās walked in front of them and (took the lead) (3), then the people of Tṛtsus flourished (4).

दण्डा इवेद् गोअजनास (1), आसन् परिच्छिन्ना भरता अर्भकासः (2), अर्भवच्च पुरेता वसिष्ठ आदित् (3), तृत्सूनां विशो अप्रथन्त (4)

7.33.7: It is the three that make the creative energy in the work (1). Three are the nations that are Aryan in whose front is the light (2). Three shining ones cling to the dawn (3). The Vasiṣṭhās know them all (4).

त्रयः कृण्वन्ति भुवनेषु रेतः (1), तिस्रः प्रजा आर्या ज्योतिरग्राः (2), त्रयो घर्मास उषसं सचन्ते (3), सर्वान् इत् तान् अनु विदुः वसिष्ठाः (4)

[Three nations: the three planes of *anna*, *prāṇa*, *manas*. Three in line 1: Energies of three planes;]

7.33.8: Their increasing lustre is like that of Sun (1). Their greatness is profound like that of the ocean (2). Their speed is like that of wind (3). Your affirming lauds (*stoma*) are not for another to follow, O Vasiṣṭhās (4).

सूर्यस्येव वक्ष्यो ज्योतिः एषां (1), समुद्रस्यैव महिमा गंभीरः (2),  
वार्तस्येव प्रज्वो (3), न अन्येन स्तोमो वसिष्ठा अन्वेतवे वः (4)

[Line 4: None can imitate them]

7.33.9: They (Vasiṣṭhās) approach (4), the secret knowledge (1), with its thousand branches (3), by the intuition of the heart (2). Weaving the cover (or cloth) extended by the controller (Yama) (5), the Vasiṣṭhās come from the Apsarasas (6).

त इत् निप्यं (1), हृदयस्य प्रकेतैः (2), सहस्रबल्दामभि (3), सं चरन्ति (4),  
यमेन ततं परिधिं वर्यन्तो (5), अप्सरस उष सेदुः वसिष्ठाः (6)

[*ninyam*: secret;

Vasiṣṭhās in line 6 does not refer to the children of the sage Vasiṣṭha. That word here refers to the multitude of energies which later embody in Vasiṣṭha after his birth as a human being. In the birth of an ordinary human being, there are three factors namely the energies of the father and mother and *jīva* (or soul) of the person to be born with the multitude of energies (or previous experiences) to be manifested in that birth. Lines 1,2 refer to this secret knowledge pertaining to previous experiences. For a human being, the *jīva* enters the womb after the sexual union of the parents. As verse 10 makes clear, there was no sexual union causing his birth; he was the mind-born son of Apsara as clearly indicated in verse 11. So how does Vasiṣṭha get the energy of mother here? Lines 3 and 4 give the answer. The *jīva* or energies of Vasiṣṭha approaches the *apsara* under the cover provided by Yama, the controller. Lines 3 and 4 in verse 9 are similar to the lines 3 and 4 in verse 12.

*vayanta* in this verse and *vayishyan* in verse 12 are derived from 've', to weave.]

### Birth of Vasishṭha: (10-13)

**7.33.10:** When Mitra and Varuṇa saw you (2), coming out from the light that was like lightning (1), it was your sole birth, O Vasishṭha (3), and Agastya carried you from your (former) abode (4).

बिद्युतो ज्योतिः परि संजिहानं (1), मित्रावरुणा यत् अपश्यतां त्वा (2),  
तत् ते जन्म उत एकं वसिष्ठ (3), अगस्त्यो यत् त्वा विश आजभारं (4)

[The mantrās 10 and 11 form one unit. See the note at the end of verse 11. *visha*: abode (*niveshana*) (S)]

**7.33.11:** Hence, O Vasishṭha, you are the son of Mitra and Varuṇa (1), born from the mind of Ūrvashi, O Brahman (2). There was an emission of a drop (of *retas*) (3); (seeing you) with the divine effulgence and mantrās (4), all the gods established you in the lotus (5).

उतासि मैत्रावरुणो वसिष्ठः (1), ऊर्वश्या ब्रह्मन् मनसो अधि जातः (2),  
द्रप्सं स्कन्नं (3), ब्रह्मणा दैव्येन (4), विश्वे देवाः पुष्करे त्वाददन्त (5)

[Mitra and Varuṇa are conscious forces with unique personalities but with no fixed physical forms. No physical union is mentioned between Mitra and Varuṇa and the apsara Ūrvashi. Verse 11 and verse 13 state that there was an emission from Mitra and Varuṇa. From that and the power of Urvashi, Vasishṭha was born. Verse 10 states that Mitra and Varuṇa see Vasishṭha coming out of the light which was like lightning. Verse 11 declares that Vasishṭha is the mind-born son (*mānasa adhijāta*) of Apsara. Verse 11 states that the gods, seeing his effulgence placed him in a lotus. Lotus is a standard symbol of the latent powers manifesting themselves.]

**7.33.12:** The perceiver (Vasishṭha) knows well the two worlds (1). He is thousand-giver, or he himself is a gift (2). Having woven the cover extended by the controller (Yama) (3), Vasishṭha was born from the (mind of) Apsara (4).

स प्रकेत उभयस्य प्रविद्वान् (1), सहस्रदान उत वा सदानः (2),  
यमेन तत परिधिं वयिष्यन् (3), अप्सरसः परि जज्ञे वसिष्ठः (4)

[Verse 11 describes how the child Vasishṭha got the energies from his father through the *retas*. Lines 3 and 4 here describe how the child got the energies from his mother; these lines are similar to the lines 3 and 4 in verse 9. Note there is only a mental transfer of the motherly energy from Apsara to her son Vasishṭha. Hence the child is called as mind-born from Apsara.]

In line 1, two worlds refer to the two worlds of Vasishṭha before and after his birth. In line 2, he calls himself as the gift from the parents to the world.]

**7.33.13:** Mitra and Varuṇa were born in the sacrificial sessions, and impelled by the prostrations (of surrender) (1). They (Mitra and Varuṇa) sprinkled together the seed (*retas*) in the vessel (2); from the middle (of the vessel) rose Māna (Agastya) (3). Thus the ṛishi was born who was called Vasishṭha (4).

सत्रे ह जातौ इषिता नमोभिः (1), कुम्भे रेतः सिषिचतुः समानम् (2),  
ततौ ह मान उदियाय मध्यात् (3), ततौ जातम् ऋषिम् आहुः वसिष्ठम् (4)

[The seminal seed sprinkled by Mitra and Varuṇa fell into the sacrificial vessel (*kumbha*). From that vessel arose *māna*. The book Bṛhaddevata identifies *māna* with the (seer) Agastya. *māna* means a measure. It is said Agastya had the height (*māna*) of a peg (*shami*) at birth (Sāyaṇa). From the vessel was born Vasishṭha also. Thus Agastya and Vasishṭha can be regarded as brothers.]

Line 1 is important. Mitra and Varuṇa were impelled by the ṛishis with their prostrations of surrender. To satisfy the request of these ṛishis for a new ṛishi with great attainments, the seed was sprinkled by Mitra and Varuṇa. Mitra and Varuṇa manifested to satisfy ṛishis.

**7.33.14:** O Pratr̥dās (the seer) Vasiṣṭha is coming here (5). With your mind at ease, welcome him eagerly (4). He (Vasiṣṭha) is a support for the *uktha* mantrās, he is a support for the *sāman* mantrās (1). He is a support for the operation of the press stones (2); he teaches up front about all the supports (of our existence) (3).

उक्थभृतं सामभृतं (1), बिभर्ति ग्रावाणं (2), बिभ्रत् प्र वदाति अग्रै (3),  
उप एनम् आध्वं सुमनस्यमाना (4), आ वो गच्छाति प्रतुदो वसिष्ठः (5)

[The *hotṛ* priest utters the *uktha* or *shastra* mantrās. Udgatṛ priest intones the *sāman* mantrās; *bibhrat*: to support;

Line 1: The seer Vasiṣṭha is a great teacher. The well-known verse listing the main teachers begins with Nārāyaṇa and includes Vasiṣṭha also. The verse is given in pages xxx.]

**End of 7.33**

**Urvashī in the Rig Veda: Not a person.** We will survey the idea of Ūrvashi in Rig Veda based on all the mantrās in which this word appears namely (2.27.14); (4.2.18); (5.41.19); (7.33.11) and (10.95).

The Brāhmaṇās, Yāska and Sāyaṇa, all have committed the mistake of applying the Purāṇic legends to the Veda. That is to say, they all try to read the developed legend into the original hymns. This is really the reversal of the true process for understanding them. The Vedic hymns must explain the Purāṇic legends and not vice versa.

In the popular imagination, Ūrvashi is connected with *svarga-loka*.



She is one of the many Apsarās that dance in the Court of Indra, the Lord of Heaven. So much has been written not only in the Purāṇās about her but even in literature that one hardly notices the fact of her Vedic origin. Kālidāsa speaks of her as *sukumāram praharaṇam mahendrasya*, ‘the delicate missile of Indra’.

It is clear from the study of the RV mantrās mentioned above that the word “urvashi” is not used in all contexts to indicate a person of that name. In (2.27.14), the seer prays for *abhayam jyotiḥ* in “Ūrvashi”. Sāyaṇa himself does not always interpret this word as a proper noun. In (4.2.18) the main deity is Agni, Agni, to whom the Rik is addressed. Vāmadeva speaks here of two things: (i) herds of the Cows in an opulent place, and (ii) birth of the gods. Both these illumine Ūrvashī “the wideness of mortals.” In (5.41.19), “urvashi” occurs in both the lines of the Rik. Here she raises the chant and she covers with her light the offering of the sacrifice. There is no idea of the nymph of heaven or even of the water-spirit here.

Ūrvashī mentioned in (5.41.19) with Ṽā and the Rivers must therefore represent a similar psychological function. It is clear also that she is not here the celestial-nymph of the later day Purāṇas. In the Veda we must accept the psychological sense suggested not only by the context but by etymology. It indicates “wide enjoyment” or “infinite delight.” It is when one has found the “fearless Light” — (*abhayam jyotiḥ*) — that one can be established in *urvashi*, the wide enjoyment. Beyond the heaven of the Mind (*dyuloka*), we find in the Veda several intermediate planes between Mind and ṛtam i.e., Supermind. There is *Brhat Divā* (बृहत् दिवा) — the “great Heaven” — and there are the *trīṇi rochanā* (त्रीणि रोचना) “the three shining realms”. Of all these realms of Svar, Indra is the Lord. The “great heaven” has the “wide enjoyment”, *urvashi*.

This original Vedic symbolism seems to have given rise to the Purāṇic legend in which Ūrvashī figures as a celestial nymph, a power in the hands of Indra.

In all these references the etymological sense उरु + अश् is dominant. उरु (*uru*), wide; and अश् *ash* 'to enjoy'. The name so formed can convey "wideness" either of Light or of delight. Ūrvashī in these hymns is connected with Light, wideness, speech and illumination.

### Section 3. Sūktās (34-45)

All-gods (34-37, 39, 42, 43); Peace (35);  
Bhaga (41); Savitr (38, 45); Dadhikra (44)

### 34. All-Gods ( *Vishvedevāḥ* )

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

- 7.34.1: Mantra like well-crafted car
- 7.34.2: Flowing waters know
- 7.34.3: Waters nourish Indra
- 7.34.4: Golden arms of Indra
- 7.34.5: Proceed on the path
- 7.34.6: Hero-force of intuition (*vīram ketum*)
- 7.34.7: Yajna rises from the force like Sun
- 7.34.8: Establish the thought by truth
- 7.34.9: Thoughts of wisdom (*devīm dhiyam*)
- 7.34.10: Varuṇa and rivers
- 7.34.11: Universal life
- 7.34.12: Render powerless the malevolent
- 7.34.13: Separate our bodies from evil
- 7.34.14: Our prostrations of surrender to Agni
- 7.34.15: Friend Agni
- 7.34.16: Agni is foundation of rivers
- 7.34.17: Ahirbudhnya
- 7.34.18: Inspired hearing for us
- 7.34.19: Destroy foes like the Sun
- 7.34.20: Tvaṣṭṛ, the form-maker, establishes sons
- 7.34.21: Dynamic thought
- 7.34.22: Varuṇāni and Varutṛi
- 7.34.23: Growths of earth, the constant givers

**7.34.24: Uphold riches by thoughts****7.34.25: Gods rejoice in our yajna****Metre: 1-21, Dvipada Virāṭ; 22-25 Triṣṭup**

[This sūkta of 25 mantrās is associated with *vishvedevāḥ*, the collective of all the gods, including those who are not specifically mentioned by name in Rig Veda. There are 60 complete sūktās and several isolated mantrās or subhymns to Vishvedevāḥ in RV. There are 10 sūktās to them in this Maṇḍala. Of the 25 mantrās in the sūkta here, some deal with the epithets common to all the gods. Some mantrās consider only specific conscious powers such as Indra, Agni, Varuṇa. For instance mantra 2 focuses on the consciousness of the rivers which know the birth of heaven and earth. Hence requesting them to hear our mantrās makes perfect sense.

Verse 11 declares that the god Varuṇa, the king of kings, is the beautiful form of rivers (*pesho nadinām*). Varuṇa is the universal life (*vishvāyu*). There is the mention of how yajna rises from intuition like the Sun (verse 7).

In this Maṇḍala, the sūktās 34-37, 39-40, 42, 43 are addressed to All-gods.]

**7.34.1:** May the pure words of wisdom (in the form of mantra) proceed from us (1), like a mighty well-crafted car (2).

प्र शुक्र एतु देवी मनीषा अस्मत् (1), सुतष्टो रथो न वाजी (2)

**7.34.2:** The flowing waters (3), know the birth of earth and heaven (1). May these waters hear (our praise) (2).

बिदुः पृथिव्या दिवो जनित्रं (1), शुण्वन्ति आपो अघ (2), क्षरन्तीः (3)

**7.34.3:** The vast waters nourish him (Indra) (1). May the heroes glorify him who is fierce in the (battles) with Vṛtra (2).

आपः चिदस्मै पिबन्त पृथ्वीः (1), वृत्रेषु शूरा मंसन्त उग्राः (2)

[*pinvasi*: (you) nourish, (7.5.8)]

7.34.4: Yoke the horses to his car (1). Indra has golden arms and also Vajra (2).

आ धूः षु अस्मै दधात अश्वान् (1), इन्द्रो न वज्री हिरण्यबाहुः (2)

7.34.5: Go towards the yajna like the day (*aha iva*) (1). Swiftly proceed by yourself on the path like one journeying (2).

अभि प्र स्यात अहैव यज्ञं (1), यातैव पत्मन् तमना हिनोत (2)

7.34.6: Proceed swiftly by yourself to the yajna-battle (1). Establish the hero-force of intuition (*vīram ketum*) in the people (2).

तमना समत्सु हिनोत यज्ञं (1), दधात केतुं जनाय वीरम् (2)

7.34.7: From this force does yajna rise like the Sun (1). (The Sun) sustains the vast burden (of the universe) like the earth (2).

उदस्य शुष्मात् भानुः न अर्तं (1), बिभर्ति भारं पृथिवी न भूमं (2)

[*ut arta*: rises;

*bhūma*: vast, infinite; as in *bhūma-vidya* in Chhāndogya U.]

7.34.8: O Agni, I invoke the gods in the yajna which is a journey (1). I establish the thought by the truth in a perfect way (2).

ह्यामि देवान् अयातुः अग्रे (1), साधन् ऋतेन धियं दधामि (2)

[*ayātu*: march, journey; (yajna is a journey);

*sāadhan*: achieve with perfection, (3.1.23)]

7.34.9: (O worshippers), establish the luminous thoughts of wisdom, (directed) towards (the gods) (1). In the presence of the gods, offer the praises abundantly (2).

अभि वो देवीं धियं दधिध्वं (1), प्र वो देवत्रा वाचं कृणुध्वम् (2)

7.34.10: Varuṇa, the fierce one with his thousand eyes (1), sees entirely the paths of these rivers (2).

आ च॑ष्ट आसां॑ पाथो॑ न॒दीनां॑ (1), वरु॑ण उ॒ग्रः स॒हस्र॑चक्षाः (2)

7.34.11: He is the king of kings (1); (he is) the (beautiful) form of the rivers (2). He is the universal life; his might cannot be exceeded (3).

राजा॑ रा॒ष्ट्रानां॑ (1), पेशो॑ न॒दीनाम् (2), अनु॑त्तम् अस्मै॑ क्ष॒त्रं वि॒श्वायु॑ (3)

[*vishvāyu*: universal-life; *pesho*: beautiful form;]

7.34.12: Protect us in the midst of all the peoples (1). Render powerless the words of the malevolent (2).

अवि॑ष्टो अ॒स्मान् वि॒श्वा॒सु वि॒ष्णु (1), अद्यु॑ कृ॒णोत॒ शंसं॑ नि॒नि॒त्सोः (2)

7.34.13: May the blazing (weapons) of the unhappy foes go far away (from us) (1). O Gods, separate our bodies completely from the powers of evil (2).

व्ये॑तु दि॒द्युद् द्विषाम्॑ अशै॒वा (1), यु॒योत॒ विष्वक्॑ रपः॑ त॒नूनाम् (2)

[*rapāmsi*: powers of evil, (1.69.4)]

7.34.14: O Agni, you are most pleased with our prostrations of surrender and our offerings (1). The laud (*stoma*) of ours has been established and addressed (to Agni) (2).

अवी॑त् नो अ॒ग्निः ह॒व्यान् नमो॑भिः प्रे॒ष्टो (1), अस्मा॑ अ॒घायि॒ स्तोमः॑ (2)

7.34.15: Worship (Agni), the son of waters and our friend, along with the gods (1). May he be benevolent to us (2).

स॒जुः दे॒वेभिः॑ अ॒पां नपा॑तं सखा॒यं कृ॒ध्वं (1), शि॒वो नो॑ अस्तु (2)

7.34.16: I praise (Agni) born of waters and killer of Ahi (1). He is the foundation of rivers, and sits in the mid-world (2).

अ॒ञ्जाम् उ॒क्थैः अहि॑ गृणी॒षे (1), बु॒ध्रे न॒दीनां॑ रजः॒सु षी॑दन् (2)

[Ahi is the name of Vṛtra who obstructs the waters. For s, Ahi is cloud.]

**7.34.17:** May not Ahirbudhnya have the intention of harming us (1). May there be no decay in the yajna of the seeker of truth (2).

मा नो अहिर्बुध्न्यो रिषे धात् (1), मा यज्ञो अस्य सिधत् ऋतायोः (2)

[In the pādapāṭha of this mantra, *Ahiḥ* and *budhnya* are separated, even though they together refer to a single entity. Recall Ahiḥ is also the name of the demon-snake, a form of Vṛtra. In the word index, Ahiḥ occurs 17 times, of which 5 of them refer to Ahiḥ, the snake and 12 times to Ahirbudhnya. Ahirbudhnya is sometimes considered a power of Agni. He is considered as a form of Indra in (10.92.12). The exact nature is not clear. (SA) renders it as the mystic Dragon of the foundation (HMF, p.32). Ahirbudhnya occurs in 1.186.5, 2.31.6, 5.41.16, 6.49.14, 6.50.14, 7.34.17, 7.35.13, 7.38.5, 10.64.4, 10.66.11, 10.92.12, 10.93.4.]

**7.34.18:** May the gods bestow the inspired hearing (or knowledge) on the people (1). Let the foes who challenge our riches go far away (2).

उत न एषु नृषु श्रवो धुः (1), प्र राये यन्तु शर्धन्तो अर्यः (2)

[*shardhantu*: those who challenge us, (8.19.20)]

**7.34.19:** Just as the Sun (burns) the vast worlds (2), may the leaders of the great armies burn the foes using the power of these (gods) (1,3).

तपन्ति शत्रुं (1), स्वर्णं भूमां (2), महासैनसो अमैभिः एषाम् (3)

[*amebhiḥ*: strengths, (1.67.2)]

**7.34.20:** When the wives come in front of us (1), may (the divine form-maker) Tvaṣṭr, with his beautiful hands establish the hero-sons in us (2).

आ यत् नः पत्नीः गमन्ति अच्छा (1), त्वष्टा सुपाणिः दधातु वीरान् (2)

**7.34.21:** May Tvaṣṭṛ rejoice in the affirming laud (stoma) (1). May he (establish) the dynamic thought in the seeker of riches (2).

प्रति नः स्तोमं त्वष्टा जुषेत (1), स्यात् अस्मे अरमतिः वसूयुः (2)

[*prati juṣheta*: let him rejoice, (2.10.5);

*aramatiḥ*: dynamic thought, (7.1.6)]

**7.34.22:** May (the wives of gods) who are constant in giving, grant us the riches (1). May Varuṇāni hear our invocation, so also the heaven and earth (2). May Tvaṣṭṛ, the great giver, establish the riches in us (4). May he along with the Varutṛi goddess grant us auspicious refuge (3).

ता नो रासन् रातिषाचो वसूनि (1), आ रोदसी वरुणानी शृणोतु (2),

वरुत्रीभिः सुशरणो नो अस्तु (3), त्वष्टा सुदत्रो वि दधातु रायः (4)

[*rātishāchaḥ*: constant in giving, (2.1.13);

*varutṛibhiḥ*: Varutṛi is mentioned in (1.22.10) and (5.41.15). She is a power of the truth-lustre of the vast light (*mahī*). She shines enveloping all, as mentioned (by KS in commenting on (1.22.10))]

**7.34.23:** May the riches be protected for us by Parvata and waters (1,4). May those who are constant in giving (namely), the growths of earth, heaven (2), the trees, earth and the two earth and heaven together (protect our riches) (3).

तत् नो रायः पर्वताः तत् न आपः (1), तद् रातिषाच ओषधीः उत्त द्यौः (2),

वनस्पतिभिः पृथिवी सजोषा उभे रोदसी (3), परि पासतो नः (4)

[The powers of this god Parvata are not mentioned in detail in RV. Perhaps he is the god who assists persons in their ascending journey. *parvata* means hill, that which has tiers or peaks. He is called as the generous giver in (7.37.8).]



7.34.24: May we be the upholders of the riches with our thoughts (4). May the vast earth and heaven support (this wish) (1). May Varuṇa, who dwells in the light, friend of Indra, support (this wish) (2). May the victorious Maruts support (this wish) (3).

अनु तत् उर्वी रोदसी जिहाताम् (1), अनु युक्षो वरुण इन्द्रसखा (2),  
अनु विश्वे मरुतो ये सहासौ (3), रायः स्याम धरुणं धियध्वै (4)

[Line 1: (alt.): may we be receptables for the retention of riches (S).

*dyukṣha*: inhabitant of light, {2.2.1}; *dharuṇam*: upholder, (5.15.5);

*anu jahāta*: hasten forward in support, (5.32.9);

*dhiyadhyai*: with the (related) thoughts; (occurs once); Note *dhiya* is thought;]

7.34.25: May Indra, Varuṇa, Mitra, Agni (1), Waters, growths of earth, trees rejoice in that (our yajna) (2). Being in the lap of Maruts may we be in peace (3). Do you protect us always by states of happy being (4).

तन्न इन्द्रो वरुणो मित्रो अग्निः (1), आप ओषधीः बनिनो जुषन्त (2),  
शर्मन् स्याम मरुताम् उपस्थे (3), यूयं पात स्वस्तिभिः सदा नः (4)

### 35. Mantrās for Peace and Bliss

Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ

7.35.1: Indra, Agni, Varuṇa

7.35.2: Bhaga, Puramdhi, speech

7.35.3: Dhatā, earth, mountains

7.35.4: Mitra-Varuṇa, Ashvins, doer of good deeds

7.35.5: Heaven, earth, growths of earth, trees

7.35.6: Rudra, Tvāṣṭṛ

**7.35.7: Soma, yajna, one-pointed goals**

**7.35.8: Sun, rivers, waters**

**7.35.9: Aditi, Maruts, Viṣṇu**

**7.35.10: Savitr, dawns, rains**

**7.35.11: Sarasvati, all-gods**

**7.35.12: Lords of truth, Ṛbhus, life-powers**

**7.35.13: Unborn lord, one-footed, oceans**

**7.35.14: Master of yajna, Ādityās, Rudrās, Vasus**

**7.35.15: Immortal and knowers of truth**

**Metre: Triṣṭup**

[This is a well known sūkta of blessing mantrās. Of the 15 mantrās, 13 of them begin with, *sham no*, meaning, 'peace and bliss for us'. These 13 mantrās mention about 50 gods, goddesses or cosmic powers. The list includes well-known gods such as Agni, Indra and several not so well known gods such as *dhāta*, one-footed lord (*ekapād*), one-pointed goals (*svaru*), altars (*vedo*), etc.]

For a person who is conscious of the external nature, each aspect of it leads him or her to its corresponding part within the human aspirant. Each mantra has 4 or 5 parts beginning with *sham*, dedicated to a particular deity. The word *vishve-deva* is also explicitly mentioned in verse (11).]

**7.35.1: Blissful to us be Indra and Agni with their protections** (1). Blissful to us be Indra and Varuṇa to whom our offerings are given (2). Blissful be Indra and Soma for our happy journey (*suvitāya*) towards the well-being (*sham*) and capacity for perfect work (*yo*) (3). Blissful be Indra and Pūṣhan, the conquerors of plenitude (4).

शं न इन्द्राग्नी भवताम् अबोभिः (1), शं न इन्द्रावरुणा रातहव्या (2),  
शम् इन्द्रासोमा सुविताय शं योः (3), शं न इन्द्रापूषणा बार्जसातौ (4)

[These mantrās are recited for our happy journey (*suvitāya*) towards the well-being (*sham*) and capacity for perfect work (*yo*).]

**7.35.2:** May the deity Bhaga be for our happiness (1). The deity Narāshamsa be for our happiness (2). May the many-thoughted Goddess Puramdhi be for our happiness (3). May the riches be for our happiness (4). May the well-governed and true speech be for our happiness (5). May the Aryamān who manifests in many ways be for our happiness (6).

शं नो भगः (1), शमु नः शंसौ अस्तु (2), शं नः पुरंधिः (3), शमु सन्तु रायः (4), शं नः सत्यस्य सुयमस्य शंसः (5), शं नो अर्यमा पुरुजातो अस्तु (6)

**7.35.3:** May the powers which establish (*dhāta*) and uphold (*dhartā*) bestow peace on us (1). May the wide earth with its own law of nature bestow peace on us (2). May the vast heaven and earth be for our happiness (3). May the mountains be for our happiness (4). May the Gods who are ready for our call (*suhava*) be for our peace and happiness (5).

शं नो धाता शमु धर्ता नो अस्तु (1), शं न उरूची भवतु स्वधाभिः (2), शं रोदसी बृहती (3), शं नो अद्रिः (4), शं नो देवानां सुहवानि सन्तु (5)

**7.35.4:** May Agni (God-will) with his luminous force be for our happiness (1). May Mitra and Varuṇa and the Divine Twins Ashvins be for our happiness (2). May the noble actions of the doers of good deeds be for our happiness (3); May the wind blow impelling us to peace and happiness (4).

शं नो अग्निर्ज्योतिः अनीको अस्तु (1), शं नो मित्रावरुणौ अश्विना शम् (2), शं नः सुकृतां सुकृतानि सन्तु (3), शं न इषिरो अभि वातु वार्तः (4)

**7.35.5:** May the heaven and earth invoked from the earliest times, be for our happiness (1). May the mid-space be for our seeing (*drshaye*) (2). May the growths of earth and the forest trees be for our happiness (3). May the victorious Lord of the midworld be for our peace (4).

शं नो द्यावापृथिवी पूर्वहूतौ (1), शमन्तरिक्षं दृश्ये नो अस्तु (2),  
शं न ओषधीः बनिनो भवन्तु (3), शं नो रजसस्पतिः अस्तु जिष्णुः (4)

**7.35.6:** May Indra, with the Vasūs, grant us happiness (1). May Varuṇa, perfect in expression, with the numerous ādityās, be for our happiness (2). May Rudra, who dwells in the waters, along with his associates (Rudrās) grant us peace (3). May Tvaṣṭṛ, the divine architect, along with the Goddesses grant us peace and bliss (4); here may they hear us (5).

शं न इन्द्रो वसुभिर्देवो अस्तु (1), शमादित्येभिः वरुणः सुशंसः (2),  
शं नो रुद्रो रुद्रेभिः जलाषः (3), शं नः त्वष्टा ग्राभिः (4), इह शृणोतु (5)

**7.35.7:** May Soma be for our peace (1). May the mantrās be for our peace (2). May all the press-stones which release the delight (Soma) be for our peace (3). May yajña, the collaborative action with the deities, be for our peace (4). May our one-pointed (*svaru*) goals with their measures of completion (*mita*) be for our peace (5). May the mothers be for our happiness (6). May the altar be for our happiness (7).

शं न सोमो भवतु (1), ब्रह्म शं नः (2), शं नो ग्रावाणः (3), शमु सन्तु यज्ञाः  
(4), शं नः स्वरूपां मितयो भवन्तु (5), शं नः प्रस्वः (6), शम्वस्तु वेदिः (7)  
[*svaru*: cry, arrow-shaft]

**7.35.8:** May the sun with wide vision rise for our happiness (1). May the four quarters of the horizon be auspicious to us (2). May the mountains with their firmness be for our happiness (3). May the rivers and the waters be for our happiness (4).

शं नः सूर्य उरुचक्षा उदैतु (1), शं नः श्वतसः प्रदिशो भवन्तु (2),  
 शं नः पर्वता ध्रुवयो भवन्तु (3), शं नः सिन्धवः शम् सन्त्वार्यः (4)

**7.35.9:** May Aditi, the mother infinity, through her laws (*vrata*), be for our happiness (1). May the glowing Maruts be for our happiness (2). May the all-pervading Viṣṇu, the nourishing one (*Pūṣhaṇ*), be for our happiness (3). May the auspicious becomings (*bhavitṛ*) be propitious to us (4). May the wind (blow) for our happiness (5).

शं नो अदितिः भवतु व्रतेभिः (1), शं नो भवन्तु मरुतः स्वर्काः (2),  
 शं नो विष्णुः शम् पूषा नो अस्तु (3), शं नो भवित्रं (4), शम्बस्तु वायुः (5)

**7.35.10:** May Savitṛ, the creator, the saviour, be for happiness (1). May the radiant dawns be blissful to us (2). May the rains bring happiness for our people (3). May the creator of bliss, Lord of universe be blissful to us (4).

शं नो देवः संविता त्रायमाणः (1), शं नो भवन्तु षसो विभातीः (2),  
 शं नः पर्जन्यो भवतु प्रजाभ्यः (3), शं नः क्षेत्रस्य पतिरस्तु शम्भुः (4)

[*shambhuḥ*: creator of bliss, (3.17.5, 1.65.3)]

**7.35.11:** May the collective of All-Gods be for our happiness (1). May Sarasvati with her inspiration be for our bliss (2). May the all-conquering powers bestow happiness on us (3). May those who are constant in giving bestow happiness on us (4). May all celestial and terrestrial powers be for our happiness (5). May the powers of the waters be for our bliss (6).

शं नो देवा विश्वदेवा भवन्तु (1), शं सरस्वती सह धीभिः अस्तु (2), शं अभिषाचः (3), शम् रातिषाचः (4), शं नो दिव्याः पार्थिवाः (5), शं नो अप्याः (6)

**7.35.12:** May the Lords of truths be for our happiness (1). May the Life-powers and knowledge (horses and the cows), be for our happiness (2). May the Divine artisans (Rbhūs) give happiness to us with their delicate hand-skills leading to perfect work (3). May the ancient fathers (*pitrs*) be gracious to respond to our calls (4).

शं नः सत्यस्य पतयो भवन्तु (1), शं नो अर्वन्तः शम् सन्तु गावः (2),  
शं न ऋभवः सुकृतः सुहस्ताः (3), शं नो भवन्तु पितरो हवेषु (4)

**7.35.13:** May the divine unborn Lord, the one-footed, be for our happiness (1). May Ahirbudhnya who tramples down (*budhnyah*) the demon Ahi be for our bliss (2). May the cosmic oceans be for happiness (3). May the energies born of the waters which will destroy the foes (*peru*) be gracious to us (4). May the variegated powers guarded by divine powers, be for our happiness (5).

शं नो अज एकपाद् देवो अस्तु (1), शं नो अहिर्बुध्नयः (2), शं समुद्रः (3),  
शं नो अपां नपात् पेरुः अस्तु (4), शं नः पृथिर्भवतु देवगौपा (5)

[Ahirbudhnya: see (7.34.17)]

**7.35.14:** May the Ādityās, Rudrās and Vasūs take delight (1), in this hymn newly prepared by us (2). May the masters of sacrifice, those born of knowledge (4), those in *dyu* heaven and earth hear us (3).

आदित्या रुद्रा वसवो जुषन्त (1), इदं ब्रह्म क्रियमाणं नवीयः (2),  
शृण्वन्तु नो दिव्याः पार्थिवासो (3), गोजाता उत ये यज्ञियांसः (4)

[*gojātā*: sons of Priṣṇi, Maruts (S)]

**7.35.15:** The most significant among the gods pertaining to sacrifice (1), the lord of sacrifice connected to mortal, the immortal, the knower of the truth (2), may they grant us the power of wide movement (or power of one who moves widely) (3). Do you protect us always by states of happy being (4).

ये दे॒वानां॑ य॒ज्ञियां॑ य॒ज्ञिया॑नां (1), मनोः॑ यज॒त्रा अ॒मृतां॑ ऋत॒ज्ञाः (2),  
ते नो॑ रासन्ताम् उरु॒गाय॑म् अ॒द्य (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

### 36. All-Gods

**Riṣhi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.36.1:** The Word, Sun, Earth and Agni

**7.36.2:** Varuṇa is master; Mitra impels all

**7.36.3:** Vāyu and Parjanya

**7.36.4:** Perfect car of Indra, Aryaman with perfect will

**7.36.5:** Hymn with obeisance to Rudra

**7.36.6:** Rivers and Sarasvatī

**7.36.7:** Goddess of speech not move beyond us

**7.36.8:** Mahī, Pūṣhan and Bhaga

**7.36.9:** Viṣṇu protects the seed

**Metre:** Triṣṭup

[This sūkta of 9 mantrās focuses on special epithets for the various gods. Verse 2 clearly indicates the different roles of Mitra and Varuṇa who are coupled together in several mantrās. The verse 1 begins with certain aspects of the potent word *brahma* coming from the home of truth, symbolism of mountains on earth etc. Mantra 3 states that Parjanya is born of the great sun. Clearly Parjanya cannot be the ordinary rain. The ordinary rain is a symbol of the descent of the supreme power (*avarohana*). There is a verse to Rudra also stressing his friendship.]

**7.36.1:** Let the word (*brahma*) come forward from the seat of truth (1). The Sun has released wide the Ray-cows by its rays (2). The earth reveals its wideness by the mountains (3). Agni is kindled over it as a wide symbol (4).

प्र ब्रह्मैतु सदर्नात् ऋतस्य (1), वि रश्मिभिः ससृजे सूर्यो गाः (2),  
वि सानुना पृथिवी संस्र उर्वी (3), पृथु प्रतीकम् अधि एधे अग्निः (4)

[*visasru*: reveals, (10.71.4) *sasra* in Samhita text becomes *sasre* in pada-pāṭha; *pra sasru*: to flow rapidly, (7.95.1)]

**7.36.2:** O powerful Mitra and Varuṇa (1), we offer this new hymn with words of purification which is like an impulsion (2). One of them (Varuṇa) is the master (*inaḥ*), inviolate and (the guide) on the paths (3). (The other is) Mitra who praised by us impels forward all persons (4).

इमां वां मित्रावरुणा (1), सुवृक्तिम् इष्टं न कृण्वे असुरा नवीयः (2),  
इनो वामन्यः पदवीः अर्दब्धो (3), जनं च मित्रो यतति ब्रुवाणः (4)

[*padavī*: on the paths, (3.5.1); *asura*: powerful;]

**7.36.3:** The racing movements of Vāyu are playful (1). The milk-yielding cows are nourishing (2). Born in the dwelling of the great Sun (3), the mighty Parjanya cries out in the midworld (4).

आ वातस्य ध्रजतो रन्त (1), इत्या अपीपयन्त धेनवो न सूदाः (2),  
महो दिवः सदर्ने जायमानो (3), अचिक्रदद् वृषभः सस्मिन् ऊर्धन् (4)

[*ūdhan*: in the udder (of the cow of light), (4.10.8); midworld (S);]

**7.36.4:** O Indra, (come to the yajna) by the perfect car drawn by your beloved horses (2), which are yoked by the words (of the performer of yajna) (1). May I bring Aryamaṇa, one with perfect will (4), who destroys the wrath of those who harm (3).

गिरा य एता युनजत् (1), हरीं त इन्द्र प्रिया सुरथा शूर धायू (2),  
प्र यो मन्युं रिरिक्षतो मिनाति (3), आ सुक्रतुम् अर्यमणं बवृत्याम् (4)



[*ā vavṛtyām*: turn in their paths, (6.11.1)]

7.36.5: Desiring his friendship and wideness (or strength), he is worshipped (1), by those with prostrations of surrender in their own abodes of truth (2). The men praise him and fill him with satisfying things (3). This most beloved hymn is addressed with prostrations of surrender to Rudra (4).

यजन्ते अस्य सख्यं वर्यः च (1), नमस्विनः स्व क्रतस्य धामन् (2),  
वि पृक्षौ बाबधे नृभिः स्तवान् (3), इदं नमो रुद्राय प्रेष्ठम् (4)

[*preṣṭham*: most beloved, (8.84.1);

*vayah*: wideness, (1.140.9), wide expansion, (10.46.10)]

7.36.6: May they (the rivers) come together glorious and desiring (1). (Among them) is Sarasvati, the seventh, the mother of rivers (2). They flow forward, good fostering cows, happy streams (3), increasing by their own waters (4).

आ यत् साकं यशसौ वावशानाः (1), सरस्वती सप्तथी सिन्धुमाता (2),  
याः सुष्वयन्त सुदुर्घाः सुधारा (3), अभि स्वेन पर्यसा पीप्यानाः (4)

[*sudughā*: good milch-cows; *payasā*: waters, milk]

7.36.7: May these joyous and mighty Maruts protect (1,3), our thoughts and progeny (or creation) (2). May not the imperishable (goddess of speech) move in a way beyond our comprehension (4). May the two (goddess of speech and Maruts) increase the riches which are yoked to us (5).

उत त्वे नो मरुतौ मन्दसाना (1), धियं तोकं च (2), वाजिनो अवन्तु (3),  
मा नः परि ख्यत् अक्षरा चरन्ति (4), अवीवृधन् युज्यं ते रयिं नः (5)

[*mā naḥ pari khyat*: not beyond our ability to understand;

*khya*: knowing; the same idea is in (1.4.3), (*mā no ati khya*)]

**7.36.8:** Invoke the goddess Mahi with dynamic thought (1), also Pūshan, the hero, engaged in the discovery of knowledge (*vidathyam*) (2). (invoke) Bhaga, the protector of our thoughts, for safeguarding of plenitude (3); and invoke the great giver Puramdhi (4).

प्र वो म॒हीम् अ॒रम॑तिं कृणुध्वं (1), प्र पू॒षणं वि॒दथ्यं न वी॒रम् (2),  
भगं धि॒र्यो अ॒वितारं॑ नो अ॒स्याः सा॒तौ वाजं॑ (3), राति॒षाचं॑ पु॒रंधिम् (4)

[*Mahī*: the goddess of vastness, see the Āpri hymn (7.2). Bhaga is the god of enjoyment and distribution of the joy. See the Sūkta 41.

Puramdhi is the goddess of many thoughts.]

**7.36.9:** O Maruts, may this chant reach you, in front (1); may it reach Viṣṇu with his protections who protects (the seed) which is cast (2); may he (Viṣṇu) establish the wideness and new soul-formation (*praja*) in the speaker (3). May you protect us always with states of happy being (4).

अच्छा॒यं वो मरु॒तः श्लोकं॑ ए॒तु (1), अच्छा॒ विष्णुं॑ नि॒षिक्त॒पाम् अबो॑भिः (2),  
उ॒त प्र॒जायै॑ गृण॒ते वर्यो॑ धुः (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

[*niṣhiktam*: that which was cast, (1.71.8), (8.72.11);

See the sūktās 99 and 100 for the powers of Viṣṇu.]

### 37. All-gods

**Riṣhi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.37.1:** Rbhūs

**7.37.2:** Thinkings and achievements

**7.37.3:** Indra and apportionment of riches

**7.37.4:** Indra with the power of Rbhūs

**7.37.5:** Indra as Savior

**7.37.6:** Become aware of gods

**7.37.7:** Indra is kin to all the worlds

**7.37.8:** Savitr and Parvata

**Metre:** Triṣṭup

[Of the 8 mantrās, two are addressed to Rbhus, the divine artisans of immortality; 5 mantrās are addressed to Indra; one to Savitṛ and Parvata.]

7.37.1: O Vāja and other Rbhūs, who are inviolate (2), may you come here in a car which is a good and strong carrier and appropriate for praise (1). May you, who have beautiful chin, become rapturous, drinking the Soma prepared with three mixings in the rite (3), and fill yourself completely with the great (Soma) (4).

आ वो बार्हिष्ठो ब॒हतु स्त॒व॒ध्वै रथौ (१), बा॒जा ऋ॒भुक्ष॒णो अ॒मृ॒क्तः (२),  
अ॒भि त्रि॒पृ॒ष्ठैः स॒र्व॒नेषु सो॒मैः म॒दे सु॒शि॒प्रा (३), म॒ह॒भिः पृ॒ण॒ध्वम् (४)

[See the Sūkta 7.48 for information on Rbhus.]

7.37.2: O Rbhūs, you are inviolate (2); may you establish (in us) the ecstasy with opulence, and the vision of Sun (1). You bear your own self-law of nature; may you drink the Soma (3), and give us generously the thinkings needed for the achievements (4).

यू॒यं ह॒ र॒त्नं म॒घ॒व॒न्तु ध॒त्थ स्व॒र्द॒श (१), ऋ॒भुक्ष॒णो अ॒मृ॒क्तम् (२),  
सं य॒ज्ञेषु स्व॒धा॒व॒न्तः पि॒ब॒ध्वं (३), वि॒ नो रा॒धांसि म॒तिभिः द॒य॒ध्वम् (४)

[*dayasva*: give, (1.68.3); *matibhiḥ*: thinkings; *rādhāmsi*: achievements;

Rbhus prepare our subtle body for being ready for the vision of the Sun. Rbhus, by means of their own self-law give the aspirants the right thinkings which can result in great achievements.]

7.37.3: O Maghavan, you have proclaimed what should be given (and to whom) (1), in the apportionment of the riches, great or small (2). Your two hands are full of riches (3). Your true speech does not stop (the giving of) riches (4).

उवोचिथि हि मघवन् देष्णं (1), महो अर्भस्य वसुनो विभागे (2),  
उभा ते पूर्णा वसुना गर्भस्ती (3), न सूनृता नि यमते वसव्या (4)

7.37.4: O Indra, may you in your self-glory endowed with the power of Rbhūs (1), come to the dwelling of the singer of the rik mantra (3); (you are) perfect like the plenitude (2). O Lord of horses, may we Vasishthās, who fashion the mantrās (5), become the givers (4).

त्वमिन्द्र स्वयंशा ऋभुक्षा (1), वाजो न साधुः (2), अस्तम् एषि ऋका (3),  
वयं नु ते दाश्वांसः स्याम (4), ब्रह्म कृण्वन्तो हरिवो वसिष्ठाः (5)

[Note the Vasishthās declare that they give form to the mantra (*brahma kṛṇvantah*). They pray that they may become generous givers.]

7.37.5: You (Indra) are the savior (1). You are the donor (of the riches) which glide to him (2), to whose (dwelling) you enter (compelled by) his thoughts, O one with shining horses (3). You have won many helpful increasings and protections (4). When will you give us the riches (5)?

सनितासि (1), प्रवतो दाशुषे चिद् (2), याभिः विवैषो हर्यश्च धीभिः (3),  
ववन्मा नु ते युज्याभिः ऊती (4), कदा न इन्द्र राय आ दशस्येः (5)

[*vavana*: you have won, (4.11.2); *viveṣha*: have entered, (3.7.1); *yujyābhiḥ*: with the helpful (ones), (4.3.8); *sanitā*: saviour, (1.36.13); conqueror, (8.19.9); *ūti*: increasings and protections;]

7.37.6: (O Indra), you confine your worshippers as if to stay in their dwellings (1). When will you become aware of our words of praise (2)? Because of our persistent thoughts in our house (3), may your swift horses (*arvā*) bring us satisfactions, life-energies (or strengths) and the mental and moral energies which assault the ignorance (*suvīram*) (4).

वास॒र्यसि-इ॒व वे॒धसः (1), त्वं नः क॒दा न इन्द्र॒ वच॑सो बु॒बोधः (2),  
अस्तं ता॒त्या धि॒या (3), रु॒धिं सु॒वीरं॑ पृ॒क्षो नो अ॒र्वा नि ऊ॒हीत॑ वा॒जी (4)

[*tātya*: persistent (S)]

7.37.7: He is regarded as the master by the goddess Nirṛti (1). The seasons with their excellent satisfactions approach Indra (as their lord) (2). Mortals want to detain him in their abodes (4). Indra who is kin to all the three worlds possesses the superb strength (3).

अ॒भि यं दे॒वी नि॒र्ऋ॒तिः चि॒त् ई॒शे (1), नक्ष॑न्त॒ इन्द्रं॑ श॒रदः॑ सु॒पृक्षः॑ (2),  
उ॒प त्रि॒बन्धुः॑ ज॒रद॑ष्टिम् ए॒ति (3), अ॒स्व-वे॒शं यं कृ॑णवन्त॒ मर्ताः॑ (4)

[*jāradashtim*: the strength which eats (*aṣṭi*) the decay (*jarat*); supreme strength (S).]

Nirṛti: It is the universal force of death and sin, the root cause of all evil in the world. According to Veda, sin is any action, physical, verbal, mental, done knowingly or unknowingly, contrary to the law of truth. The adverse effects of aging are caused by our openness to Nirṛti and falsehood. This mantra states that Nirṛti is mastered by Indra. He has the strength which eats the force of decay. The word Nirṛti occurs more than 15 times in RV.]

7.37.8: O Savitr, may the riches which deserve praise come to us (1). May the riches of the generous giver Parvata also come to us (2). May the divine protector cling to us (3). Do you protect us always with states of happy being (4).

आ नो राधाँसि स॒वितः॑ स्त॒बध्या॑ (1), आ रा॒यो यन्तु॑ प॒र्वत॑स्य रा॒तौ (2),  
सदा॑ नो दि॒व्यः पा॒युः सि॑षक्तु (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

[*sisaktu*: cling to us, (8.75.13)]

### 38. Savitr, Bhaga and steeds

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.38.1: Savitr spreads splendour, Bhaga establishes ecstasy

7.38.2: Savitr and bringing the truth forward

7.38.3: Savitr protects the seers

7.38.4: Aditi rejoices at the birth of Savitr

7.38.5: Savitr, Ahirbudhnya and Varutrī

7.38.6: Creator Savitr bestows ecstasy

7.38.7: May we be free from pain

7.38.8: Life-energy; path of gods; devayāna

**Metre: Triṣṭup**

[In this sūkta of 8 mantrās, six deal with Savitr and two mantrās deal with life-energy or steeds. There is the explicit mention of the path of the gods or *devayāna*. The sūkta 45 deals exclusively with Savitr. There is an introduction to Savitr in Sūkta 45.]

7.38.1: The divine Savitr spreads his golden splendour (1), for which he is the lodge (2). Bhaga is certainly invoked among men (3), since he establishes the ecstasy in them, he possessing a multitude of riches (4).

उदु ष्य देवः संविता ययाम हिरण्ययीम् अमतिं (1), याम् अशिश्नेत् (2),  
नूनं भगो हव्यो मानुषेभिः (3), वि यो रत्नां पुरुबसुः दधाति (4)

[*shishriye*: lodge, (10.91.2); *havyah*: invoked;

Bhaga: deity who distributes enjoyment. For details, see (7.41.4, 5).]

7.38.2: O Savitr, rise up and hear (1), in the bringing forward of the truth, O one with golden hands (2). You are releasing the splendour over the wide earth (3). May you grant mortal enjoyments to men (4).

उदु तिष्ठ सवितः श्रुधि (1), अस्य हिरण्यपाणे प्रभृतौ ऋतस्य (2),  
वि उर्वी पृथ्वीम् अमर्तिं सृजान (3), आ नृभ्यो मर्तभोजनं सुवानः (4)

[*ā suvānaḥ*: grant, (S);

*prabhṛta*: in the bringing forward, (5.32.5); in the collection (of truth), (1.51.12);]

7.38.3: May the divine Savitr be affirmed by lauds (1). All the Vasu-gods laud him (2). He establishes the rapture in persons who recite the stoma hymns with prostrations of surrender (3). May he protect all the illumined sages with his protections (4).

अपि ध्रुतः सविता देवो अस्तु (1), यं अमा चित् विश्वे वसवो गृणन्ति (2),  
स नः स्तोमान् नमस्यः चनो धाद् (3), विश्वेभिः पातु पायुभिः नि सूरीन् (4)  
[*chana*: rapture, (6.10.6)]

7.38.4: The divine Aditi praises him (1), rejoicing at the birth of this god Savitr (2). The all-ruler Varuṇa praises him (3), together with Mitra and Aryama taking a common delight (4).

अभि यं देवी अदितिः गृणान्ति (1), सबं देवस्य सवितुः जुषाणा (2),  
अभि सम्राजो वरुणो गृणन्ति (3), अभि मित्रासौ अर्यमा सजोषाः (4)  
[Aditi is the mother of Savitr.]

7.38.5: (Savitr) is constant in giving to the earth and heaven (2). May all enjoy (or taste) his gifts together (1). May he hear (our hymn). May Ahirbudhnya also hear (our hymn) (3). May Varuṇī with her supreme word protect us (4).

अभि ये मिथो वनुषः सपन्ते रातिं (1), दिवो रातिषाचः पृथिव्याः (2),  
अहिर्बुध्न्य उत नः शृणोतु (3), वरूत्री ऐकधेनुभिः नि पातु (4)

[*eka*: one, supreme; *ahirbudhnya*: see (7.34.17);

*eka dhenu*: supreme words or hymn;

*rātishāchah*: constant in giving, (2.1.10)]

**7.38.6:** May the creator Savitr, who is always moving, bestow on us that divine ecstasy (1). The forceful (person) calls Bhaga, for his increasings (2). He who does not have the strength also (calls) on Bhaga (3); he moves to the delight (4).

अनु तन्नो जास्पतिः मंसीष्ट रत्नं देवस्य सवितुः इयानः (1),  
भगम् उग्रो अवसे जोहवीति (2), भगम् अनुग्रो (3), अथ याति रत्नम् (4)  
[*anu mamsīṣṭha*: give;

Bhaga responds to the calls of the strong persons and of the weak appropriately.]

**7.38.7:** May these steeds make us happy on our call (1). May the gods be formed in us with swift and auspicious hymn (*rks*) (2). May he destroy Ahi (the serpent-demon), the foe who tears (*vrka*) along with the other *rākṣhasa* foes (3). May we be free from pain for ever (4).

शं नो भवन्तु वाजिनो हवेषु (1), देवताता मितद्रवः स्वर्काः (2),  
जम्भयन्तो अहिं वृकं रक्षांसि (3), सनेभ्यस्मद् युयवन् अमीवाः (4)

**7.38.8:** O Life-energy, increase our capacities for getting plenty of everything (1), and (in our getting) the riches, O Illumined seer, immortal, knower of the Truth (2), drink this delight (of Soma), rejoice in it (3). Being satisfied, travel along the paths on which the Gods go (*devayāna*) (4).

वाजैवाजे अवत वाजिनो नो (1), धनेषु विप्रा अमृता ऋतज्ञाः (2),  
अस्य मध्वः पिबत मादयध्वं (3), तृप्ता यात पथिभिः देवयानैः (4)

[Also in TS (1.7.8.9,10)]



## 39. All-Gods

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.39.1: Agni resorts to happy thoughts

7.39.2: Pūṣhan, Dawn and Works

7.39.3: Vasūs play in the yajna

7.39.4: Agni worships aspirants

7.39.5: Agni brings the gods and rejoices

7.39.6: Desires are insatiable

7.39.7: Protect us with your happy states

Metre: Triṣṭup

[Of the 7 mantrās, three are addressed to Agni and the rest to others. There is the mention of the Vasu-gods playing in the yajna. Yajna was regarded as a joyful and collaborative activity which can be done in playful manner. There is also the epigram, 'desires are insatiable'.]

7.39.1: Fire, shining bright upwards, resorts to happy thoughts

- (1). The adoration fronting moves to the formation of the gods
- (2). The yajamāna and his wife reach the path (of yajna) like chariot-horses
- (3). Impelled by us, the hotar priest sacrifices to the truth
- (4).

ऊ॒र्ध्वो अ॒ग्निः सु॒म॒तिं वस्वो॑ अ॒श्रेत् (1), प्र॒ती॒ची जू॒र्णिः दे॒वता॑ति॒म् एति॑ (2),  
भे॒जाते॑ अ॒द्री र॒थ्ये॒व पन्था॑म् (3), ऋ॒तं होता॑ न इ॒षितो॑ य॒जाति॑ (4)

[*bhejāte*: reaches, moves over;

*adri*: yajamāna and wife who are firm in the faith; '*adri*' indicates something which is stable or firm, the common meaning of 'hill' being a specific case, (S);

*pratīchī*: fronting, (4.3.2); *jūrṇiḥ*: adoration, (8.72.9);]

**7.39.2:** The sacred seat is spread along with the satisfying gifts (of the yajamāna) (1). Like lords of people, may they (the gods) come to the midworld (for granting welfare) (2). May the Dawn and the night (grant welfare) to all people (3). May Pūshan with his Niyut steeds and Vāyu, called earlier, come for granting welfare (4).

प्र वावृजे सुप्रया बर्हिः (1), एषाम् आ विस्पतीव बीरिट इयाते (2),  
विशाम् अक्तोः उषसः (3), पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान् (4)  
[*aktoḥ*: night, (4.10.5, 7.11.3); *bīriṭe*: mid-world (Yāska, s); it has other meanings.]

**7.39.3:** May Vasūs, who were born on earth, play here (in the yajna) (1). The pure gods in the midworld (Maruts) make (themselves) resplendent (2). May you direct your paths to our front (3). May you hear (the invocation) of our messenger (Agni) who is coming towards you (4).

ज्मया अत्र वसवो रन्त (1), देवा उर अवन्तरिक्षे मर्जयन्त शुभ्राः (2),  
अर्वाक् पथ उरुज्रयः कृणुध्वं (3), श्रोता दूतस्य जग्मुषो नो अस्य (4)  
[*urujrayaḥ*: moving in wide spaces, (5.8.6); *ranta*: play;]

**7.39.4:** The masters of sacrifice, the protectors in the yajna (1), the all-gods are in the world of (Agni's) sessions (2). O Agni, worship these aspirants in the pilgrim-rite (3). Also swiftly (worship) Bhaga, Ashvins and (the goddess) Puramdhi (4).

ते हि यज्ञेषु यज्ञियास ऊमाः (1), सधस्थं विश्वे अभि सन्ति देवाः (2),  
तान् अध्वर उशतो यक्षि अग्ने (3), श्रुष्टी भगं नासत्या पुरंधिम् (4)  
[*shrushṭi*: swiftly; by inspired knowledge, (8.23.18);  
*sadhasṭham*: world of the session (of Agni), (3.6.4)]

**7.39.5:** O Agni, bring from heaven or earth, the gods Mitra, Varuṇa, Indra and Agni (1). (Bring) Āryaman, Aditi and Viṣṇu (2). May they with Sarasvati and Maruts rejoice (in our offerings) (3).

आग्ने गिरो दिव आ पृथिव्या मित्रं बह्व बरुणम् इन्द्रम् अग्निम् (1),  
 आर्यमणम् अदितिं विष्णुम् (2), एषां सरस्वती मरुतो मादयन्ताम् (3)  
 [*giraḥ*: words; gods who are praised with words]

**7.39.6:** The offerings are offered with the thoughts to the gods  
 (1). May Agni come to the mortals whose desires are insatiable  
 (2). Establish the riches (in us) which are indestructible and  
 always delightful (3). May we be in the dwelling yoked to the  
 assembled deities (4).

ररे हव्यं मतिभिः यज्ञियानां (1), नक्षत् कामं मर्त्यानाम् असिन्वन् (2),  
 धाता रयिम् अविदुस्यं सदा-सां (3), संक्षीमहि युज्यैभिः नु देवैः (4)  
 [*sakṣhīmahī*: dwelling, (7.51.1, 7.54.3);  
*sakṣhitau*: common dwelling, (1.140.3);  
*avidasyam*: indestructible (S); *asinvan*: insatiable, (10.79.1)

Rishis want riches which are indestructible and delightful.  
 Clearly riches cannot refer to the physical riches of cows,  
 horses and gold. They refer to the various creative powers and  
 felicities.

Lines 1,2: When the offerings are done with faith, gods are  
 bound to come. The gods realise that the desires of gods are  
 insatiable. Still they give the gifts appropriate for that time.]

**7.39.7:** Heaven and earth are praised by Vasiṣṭhās (1); and  
 also by Varuṇa, Mitra and Agni, possessed of the truth (2).  
 May they bestow on us the illuminating ray (*arka*) like the  
 delightful moon (3). May you protect us by your happy states  
 (4).

नू रोदसी अभिष्टुते वसिष्ठैः (1), ऋतावानो बरुणो मित्रो अग्निः (2),  
 यच्छन्तु चन्द्रा उपमं नो अर्कं (3), यूयं पात स्वस्तिभिः सदा नः (4)  
 [*arka*: illuminating ray, (3.26.8, 7.7.2)]

## 40. All-Gods

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.40.1: Happy with what Savitṛ gives us

7.40.2: Bhaga and Vāyu preserve the riches

7.40.3: Person impelled by Agni and Sarasvatī

7.40.4: Leaders of truth and steadfast Aditi

7.40.5: Other gods are branchings of Viṣṇu

7.40.6: Generous giving goddesses and Pūṣan

7.40.7: Gods of delight: Mitra, Varuṇa, Agni

Metre: Triṣṭup

[Several different gods are mentioned in these 6 mantrās. There is the epigram, 'all the gods are branchings of this bounteous god (Viṣṇu)'.]

7.40.1: May we be united with the hearing accompanied with the discovery of knowledge (1). May the stoma be quickly established in us (2). Whatever the god Savitṛ releases (for us) (3), may we be blissful in this portion (or distribution) (4).

ओ भृष्टिः विद्व्या समेतु (1), प्रति स्तोमं दधीमहि तुराणाम् (2),  
यद्य देवः संविता सुवाति (3), स्यामांस्य रत्निनो विभागे (4)

7.40.2: May Mitra, Varuṇa, Earth and Heaven (1), Indra and Aryama give us that (treasure) which is enjoyed in heaven (2). May Vāyu and Bhaga preserve that treasure (4), which the goddess Aditi gives us (3).

मित्रः तन्नो वरुणो रोदसी च (1), दुभक्तम् इन्द्रो अर्यमा ददातु (2),  
दिदेष्टु देवी अदिती (3), रेक्णो वायुः च यत् नियुवैते भगश्च (4)

[dyubhaktam: enjoyed in heaven, (4.1.18)]

**7.40.3:** The mortal who is protected by Maruts with spotted deers (2), he is strong and forceful (1). No one can encircle the delightful treasure (of the person) (4), whom Agni and Sarasvati inspire (impel) (3).

सेदुग्रो अस्तु मरुतः स शुष्मी (1), यं मर्त्यं पृषदश्चा अवाथ (2),  
उतेमग्निः सरस्वती जुनन्ति (3), न तस्य रायः पर्येत अस्ति (4)

**7.40.4:** May the leaders of truth (1), the kings Mitra and Varuna and Aryamaṇ uphold our works (2). May the divine Aditi who is steedless, and is swift to our call (3), along with other (gods), convey us beyond evil and make us free from hurt (4).

अयं हि नेता वरुण ऋतस्य (1), मित्रो राजानो अर्यम आपो धुः (2),  
सुहवा देवी अदितिः अनर्वा (3), ते नो अंहो अतिं पर्षन् अरिष्टान् (4)

[Steedless: Aditi does not need the assistance of the life energy (steed); *ariṣṭhān*: without hurt; *suhava*: swift to our call, (7.1.21)]

**7.40.5:** Viṣṇu is approached with the offerings in the yajna (2); (the other gods) are the branchings of this bounteous god (1). O Rudra, may we know the greatness of the Rudra-powers (3). May Ashvins who are always moving come to our house (4).

अस्य देवस्य मीळ्हुषो वया (1), विष्णोः एषस्य प्रभृथे हविर्भिः (2),  
विदे हि रुद्रो रुद्रियं महित्वं (3), यासिष्टं वर्तिः अश्विनौ इरावत् (4)

[*irāvat*: always moving, see (7.67.10); *vayā*: branchings, (6.7.6); *eṣaḥ*: comes; *prabhṛthe*: yajna, sacrifice]

**7.40.6:** O resplendent Pūṣhan, do not obstruct (1), the giving by Varūtrī and by the generous giving (goddesses) (2). May the bliss-causing gods with their steeds protect us (3). May the all-pervading Vāyu give us the rain (4).

मा अत्र पूषन् आघृण इरस्यो (1), वरून्त्री यद् रातिषाचश्च रासन् (2),  
मयोभुवो नो अर्वन्तो नि पान्तु (3), वृद्धिं परिज्मा वातो ददातु (4)

[Line 1: Pūṣhan is the god, giver of nourishment. He usually does not allow the gifts to a person which may not be appropriate. Hence he is said to obstruct.]

7.40.7: Same as (7.39.7).

## 41. Bhaga, the Enjoyer

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.41.1: Call Agni and others at dawn

7.41.2: Bhaga, the giver of enjoyment

7.41.3: The thought of the wealth of truth

7.41.4: May we be the possessors of enjoyment

(*bhagavantah*)

7.41.5: Let all the gods be Bhaga (*bhagavān*)

7.41.6: Discovering riches or enjoyment

7.41.7: Dawns nourish everyone

Metre: 1, Jagatī; 2-7, Triṣṭup

[The Delight that flows from Bhaga, the Divine creator who is also the Enjoyer of the creation, is not the self-contained, self-confined Bliss of the Immutable. It is a Delight that creates; all creation, in fact, is produced, *jana*, by the Ānanda that is dynamic. This Felicity is fruitful of all that is true, right and good. As Bhaga floods man with this characteristic Delight, what belongs to the life of Ignorance, its brood of wrong, falsehood and evil, is displaced by the happier elements of a blossoming creation of Truth.

The Divine Joy is a force for progressive evolution; human pleasure, generally, is an arresting element, it confines us in the life of Ignorance.

Bhaga also dismisses all evils and sends forth only the good as stated in (5.82.5). Evil is not something that is ineluctably characteristic of the life of man on earth. It is a result of wrong placement, wrong reaction, wrong relation, due to the workings of nature in Ignorance. As this shadow of Ignorance is dissipated by the advent of the luminous Bliss of Bhaga, the Divine Lord of enjoyment, the right movements form themselves, the wrong ones are either corrected or eliminated. The good displaces the evil.

Evil is a temporary phenomenon that gets automatically left behind as man opens to the felicities of the creative Truth and supports their expression in his consciousness.

See also the notes in (7.41.4).]

**7.41.1:** We invoke Agni at the dawn, Indra at Dawn (1); Mitra and Varuṇa at dawn, the Ashvin twins at Dawn (2), Bhaga, Pūṣan and Brahmanaspati at dawn (3). We call Soma and Rudra at dawn (4).

प्रातः अग्निं प्रातः इन्द्रं हवामहे (1), प्रातः मित्रावरुणा प्रातः अश्विना (2),  
प्रातः भगं पूषणं ब्रह्मणस्पतिं (3), प्रातः सोममुत रुद्रं हुवेम (4)

**7.41.2:** In the dawn let us call Bhaga who is strong and victorious (1), the son of Aditi, and the wide-upholder (2). The afflicted, the fighter and the king meditate on him (3). They say to the enjoyer (Bhaga), 'Give us the enjoyment' (4).

प्रातर्जितं भगमुग्रं हुवेम वयं (1), पुत्रम् अदितेः यो विधर्ता (2),  
आध्रश्चिद् यं मन्यमानः तुरः चिद् राजा (3), चिद् यं भगं भक्षीति आहं (4)

**7.41.3:** O Bhaga, (you are) our leader. O Bhaga, you have the wealth of truth (1). O Bhaga, give into us this thought, raise and increase it in us (2). O Bhaga, manifest for us the ray-cows and the life-energies (steeds) (3). O Bhaga (manifest), for us the men (or the souls of power) (4). May we be with the gods (5).

भग॒ प्रणे॑तुः भग॒ सत्य॑राधो (1), भग॒ इमां॑ धिय॒म् उत् अ॒वा द॑द॒त् नः (2),  
 भग॒ प्र णो॑ जनय॒ गोभिः॒ अश्वैः॒ (3), भग॒ प्र नृ॑भिः (4), नृ॒वन्तः॑ स्याम (5)  
 [*nṛbhiḥ*: men, (8.40.7); souls of power, (5.25.6);  
*nrvantaḥ*: be with the gods (occurs once);  
*nrvat*: with the gods, (5.18.5)]

7.41.4: Now may we be the possessors of the divine enjoyment (1). May we be (the possessors of) that early in the morn and in the middle of the day (2). May we be that at the rise of the Sun, O Maghavān (3). May we be in the right thinkings (or the grace) of the gods (4).

उ॒त इ॒दानीं॑ भग॒वन्तः॑ स्याम॒ (1), उ॒त प्र॑पि॒त्व उ॒त मध्ये॑ अ॒ह्नाम् (2),  
 उ॒त उ॒दिता॑ मघ॒वन् सूर्य॑स्य (3), व॒यं दे॒वानां॑ सु॒म॒तौ स्या॑म (4)

[*prapitve*: at the time of happening (*prāpta*) of yajna (Yāska).

We see here the words *bhagavān* and *bhagavantaḥ* which signify the supreme person in later times, especially in the Bhakti literature. The connection of these words to the deity Bhaga is rarely appreciated.

*bhagavantaḥ*: possessor of the divine enjoyment; The phrase 'vayam bhagavantaḥ syāma' occurs in (1.164.40). This mantra occurs after (1.164.39) which declares, 'mantrās exist in the supreme ether, imperishable and immutable in which all the gods are present; one who knows not That, what shall he do with the ṛk'. It suggests that one who knows the secret of the rik, becomes the possessor of divine enjoyment (*bhagavantaḥ syāma*).

It is to the divine creator in the name form of Bhaga, that this human capacity for the divine and the right enjoyment of all things belongs. When he is embraced by the human mind and heart and vital forces (*prāṇa*) and the physical being, when this divine form is received into himself by man, then the



Ānanda of the world manifests itself. By this Ananda, we can arrive at the right truth of all things. Men become fit to receive the out pourings of the divine producer (5.82.6).

There is a well known Gāyatri mantra due to the ṛiṣhi Atri (5.82.1) which is discussed in the 'Rig Veda Samhita: Maṇḍala 3, (SAKSI), p. 200 and also in 'Divinizing Life; Rig Veda Samhita, Maṇḍala 5 (SAKSI), p. 294, 295]

**7.41.5:** Let all the gods be Bhaga, the divine enjoyer, who possesses the enjoyment (1). By him, let us be the possessors (of the divine enjoyment) (2). To you, every man calls, O Bhaga (3). (O enjoyer), may you become the leader of our journey (4).

भग॒ ए॒व भग॑वान् अस्तु दे॒वाः (1), तेन॑ व॒यं भग॑वन्तः स्या॒म (2),  
तं त्वा॑ भग॒ सर्व॒ इत् जो॑हवीति॒ (3), स नो॑ भग॒ पुर॑ए॒ता भ॑वे॒ह (4)

**7.41.6:** May the dawns join together with the pilgrim-rite (1), just as the Dadhikrāvaṇ steed joins with the pure station (2). (May the dawns) bring to our front Bhaga, the discoverer of riches (3), just as strong steeds bring the car (4).

सम् अ॒ध्व॒राय॑ उ॒षसो॑ नमन्त॒ (1), दधि॑क्रा॒र्वेव॑ शु॒चये॑ प॒दाय॑ (2),  
अ॒र्वा॒चीनं॑ व॒सुवि॑दं भग॑ नो॒ (3), रथ॑मि॒व अ॒श्वा वा॒जिन॑ आ ब॒हन्तु॑ (4)

[Line 3: Bhaga is called the *vasuvidam*, discoverer of riches. Real enjoyment really means discovering the enjoyment or the essence (*rasa*) in everything. So Bhaga the deity of enjoyment is also the discoverer of riches.

Dadhikrāvaṇ: Agni in the form of the Vedic horse; then he takes the place of the deity Vāyu when there is the question of the divine action of the life-force in man. For more details, see the sūkta 7.44.]

**7.41.7:** With the ray-cows, swiftesses (horses) (1), full of hero-strength, the dawns shine out always (2). They are happy, yield the milk of light and nourish everyone (3). Protect us always with glad states of being (4).

अश्वाव॒तीः गोम॑तीः (1), न उ॒षासौ॑ वी॒रव॑तीः सद॑म् उ॒च्छन्तु॑ (2),  
भ॒द्राः घृ॒तं दु॒हा॒ना बि॒श्वतः॑ प्र॒पी॒ता (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)  
[*prapīta*: nourish (S) ]

## 42. Forms of pilgrim sacrifice<sup>+</sup>

**Rīṣi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.42.1:** Forward movement of the cry of Angirasa seers

**7.42.2:** Path is easy of travelling

**7.42.3:** Greatening the yajña with surrender

**7.42.4:** Guest (Agni) becomes conscious in knowledge

**7.42.5:** Joy of the desire

**7.42.6:** Vasiṣṭha affirmed the strength of Agni.

**Metre:** Triṣṭup

[In the *anukramaṇi*, this sūkta of 6 mantrās is dedicated to the Vishvedevāḥ, (All-gods). However the mantra deals with yajna viewed as a journey or pilgrimage.]

**7.42.1:** Forward let the Angirases travel, priests of the Word (1); forward go the cry of heaven (2); forward move the fostering cows (Ray-cows) that diffuse their waters (3). Let the two pressing-stones be yoked (to their work) (4), in the forming of the pilgrim sacrifice (5).

प्र ब्र॒ह्माणो॑ अ॒ङ्गिर॑सो नक्ष॒न्त॒ (1), प्र क्र॑न्द॒नुः न॑भ॒न्य॑स्य वेतु॒(2),  
प्र धे॒नवं॑ उ॒द॒ष्टुतो॑ नव॒न्त॒ (3), यु॒ज्याता॑म् अ॒द्रीं॑ (4), अध्व॑रस्य॒ पेशः॑ (5)

<sup>+</sup> The translation of hymns 42-50 is based on the work of SA which appeared in Archives and Research, December 83.

[The hymn is an invocation to Agni for the journey to the supreme good (*adhvara yajña*, the sacrifice that travels). The opening verse is a prayer for the necessary conditions of the journey, the things that are said here to constitute the form of the pilgrim sacrifice (*adhvarasya pesha*). First among these is the forward movement of the cry of Angirasas.

Recall that it is by the singing of the rik that they find the hidden illuminations of cows as stated in (1.62.2).

The general characteristic is a forward movement, characterised by *pra*, and the advance of all to the divine goal as emphasized by the three verbs of motion, *nakṣhanta* (travel), *vetu* (go) and *navanta* (move).

Line 2: the cry of heaven (or of the heavenly being) is the voice of Swar, the Sun-world. We are told in (10.67.5) that the voice of Bṛhaspati discovering Sun, the Dawn and Cow and the Light of the Word, is the thunder of heaven.

Line 3: the waters are the seven rivers that are set free to flow by the lightning of Indra and the knowledge of Indra (fostering cows).

*nabha*: heaven, *swar*]

7.42.2: O Agni, the path is easy of travelling for you and known to your form of old (1). In the Soma-offering, yoke your ruddy (or actively moving) horses (2), which bear the hero (4). Seated (3), I call the births divine (5).

सुगः तै अग्रे सनवित्तो अध्वा (1), युक्त्वा सुते हरितो रोहितश्च (2),  
ये वा सन्नन् (3), अरुषा बीरवाहौ (4), हुवे देवानां जनिमानि सत्तः (5)

[Paths: those between the home of gods and our earthly mortality, through the midworld;

*haritaḥ*: horses, (7.5.5); *rohitaḥ*: red, (3.6.6); *adhvā*: path;

*aruṣhā*: the two (horses) that are ruddy (2.10.2)]

**7.42.3:** Greatening for you the sacrifice with obeisance of adoration (1), the offerer in your presence abounds in his rapture (2). Sacrifice perfectly to the gods, O one multitudinous in force (3). Set in movement the energy of the sacrificial activities (4).

समु॒ वो य॒ज्ञं म॒ह्यन् नमो॑भिः (1), प्र होता॑ म॒न्द्रो रिरि॑च उपा॒के (2),  
यज॑स्व सु पु॒र्बणी॑क दे॒वान् (3), आ य॒ज्ञिया॑म् अ॒रम॑तिं ववृ॒त्याः (4)  
[*anika*: dynamic thought, (7.1.6), energy]

**7.42.4:** Let the guest that lodges in the bliss become conscious in knowledge (2), in the gated house of the hero, rich in felicity (1). Let Agni be perfectly satisfied and firmly lodged in the house (3). Then he gives the desirable good to the man that makes the journey (4).

य॒दा वी॒रस्य॑ रे॒वतो॑ दुरो॒णे (1), स्यौन॑शीः अति॒थिः आ॒चिके॑तत् (2),  
सुप्री॑तो अ॒ग्निः सुधि॑तो दम॒ (3), आ स वि॒शे दा॑ति वा॒र्यम् इ॒यन्तै॑ (4)  
[*syonashih*: resting at ease, (1.73.1);

*viṣhe*: man; *vāryam*: the desired good, supreme bliss;

Line 4: (alt.): He gives desirable good to man for his journeying.]

**7.42.5:** O Agni, cling in love, to this our sacrifice (1). In Indra, in the Maruts make us victorious (2). Let the Nights and the Dawns sit on the seat of fullness (3). Sacrifice here to Mitra and Varuṇa (5). Let them have joy of their desire (4).

इ॒मं नो॑ अ॒ग्ने अध्व॑रं जुष॒स्व (1), म॒रुत्सु॑ इन्द्रे॑ य॒शसं॑ कृ॒धी नः॑ (2),  
आ नक्ता॑ ब॒र्हिः सं॑दताम् उपा॒सा (3), उ॒शन्ता॑ (4), मि॒त्रावरु॑णा यजे॒ह (5)

**7.42.6:** Thus has Vasishṭha affirmed in praise Agni of the Strength (1,3), desiring bliss in all its forms (2). May he extend in us impulsive force and felicity and plenty (4). Protect us always with glad states of our being (5).

ए॒वाग्निं॑ सं॒हस्यं॑ ब॒सिष्ठो॑ (1), रा॒यस्का॑मो वि॒श्व-प्स॑न्यस्य (2), स्तौ॒त् (3),  
 इषं॑ रु॒यिं प॑प्रथ॒द् बा॒जम॑स्मे (4), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः (5)  
 [*vishvasnyasya*: in all forms, masteries, energies;]

### 43. All-Gods

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**7.43.1: Spread out the soul-thoughts like branches**

**7.43.2: Thoughts enriched with brightness**

**7.43.3: Gods sit on a high level on the seat of grass**

**7.43.4: Strive with one mind**

**7.43.5: O Agni, we are yoked to your felicities**

**Metre: Triṣṭup**

**7.43.1:** You, the seekers of the godhead in the sacrifices (1), have realised Earth and Heaven (the bodily and mental states) by chanting (the word), by submission and adoration (2), so that they may impel us (upward) (3). O illumined ones, the soul-thoughts yet unequal (4), spread out on all sides, (5), like the branches of a forest tree (6).

प्र वो॑ य॒ज्ञेषु॑ दे॒व॒यन्तो॑ (1), अ॒र्चन् द्या॒वा न॑मो॒भिः पृ॒थि॒वी (2), इ॒ष॒ध्यै (3),  
 ये॒षां ब्र॑ह्माणि अ॒स॒मानि॑ वि॒प्रा (4), वि॒ष्वक्-वि॒यन्ति॑ (5), व॒नि॒नो न॑ शा॒खाः (6)

[Line 6 (alt.): as branchings of the growth of lower delight.

The soul-thoughts (*brahmāṇi*) of every seeker are not of the highest order. They are mixed with the movements of desire, anger etc. The prayer is to spread out these soul-thoughts (*mantrās*) so as to highlight these lower thoughts and thus remove them.

*archan*: chanting;]

**7.43.2:** As the sacrifice moves forward (1), like a swift-galloping horse (2), the thoughts enriched with brightness extend upwards with one mind (3). Spread the seat of fullness effective for the sacrifice (4). The flames of light rise high seeking the godhead (5).

प्र यज्ञ एतु (1), हेत्वो न सप्तिः (2), उत् यच्छध्वं समनसो घृतार्चीः (3),  
स्तृणीत बर्हिः अध्वराय साधु (4), ऊर्ध्वा शोचीर्षि देवयूनि अस्थुः (5)

[Line 1 (alt.): Let Agni move forward in the sacrifice;

Line 2: (alt.): like the nervous force impelled towards the attainment);

Line 3: (alt.): Here the sacrificial image is of ladles dripping with clarified butter, *ghṛtāchī. yachchha*: extend, (7.16.8)

Line 5: (alt.): the flames of light are effective for the sacrifice of the lower being; Line 4: *sādhū*: effective]

**7.43.3:** Like sons sustaining wholly their mother (1), let the gods sit on the high level of the seat of fullness (2). May your universal power set in action the force of knowledge (3). Create not for us enemies to smite us in the extension of the God, O Agni (4).

आ पुत्रासो न मातरं विभृत्राः (1), सानौ देवासौ बर्हिषः सदन्तु (2),  
आ विश्वार्ची विदध्याम् अनक्तु (3), अग्रे मा नो देवताता मृधस्कः (4)

**7.43.4:** The Lords of sacrifice enjoy the satisfaction of delight (1), by milking the streams of truth, easy to milk (2). Today attain to the vastness of the supreme riches of being (3); with one mind stand and strive (4).

ते सीषपन्त जोषम् आ यजत्रा (1), ऋतस्य धाराः सुदुधा दुहानाः (2),  
ज्येष्ठं वो अद्य मह आ वसूनाम् आ गन्तन (3), समनसो यतिष्ठ (4)

**7.43.5:** O Agni, thus may you be bountiful for us in the peoples (1). O master of force, we are united together by you (2); we are yoked to your felicity and your fellowship (3). We have the joy of fulfilment and are free from all hurt (4). Do you protect us always with glad states of our being (5).

ए॒वा नो॑ अ॒ग्ने वि॒श्वा द॑शस्य॒ (1), त्वया॑ व॒यं स॑हसा॒वन् आ॒स्त्राः (2),

रा॒या यु॒जा स॑ध॒मादो॑ अ॒रि॒ष्टा (3), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (4)

[*āskrāḥ*: united together, (3.6.4);

*sadhamāda*: joy of fulfilment; rejoicing together, (5.20.4);]

## 44. Dadhikra

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.44.1:** I call Ashvins, Dawn, Bhaga for increase

**7.44.2:** Awaken Dadhikra

**7.44.3:** Dawn, Sun and the light and Dadhikra

**7.44.4:** Dadhikra who first appears in front of the chariot

**7.44.5:** Follows the path of truth

**Metre: 1, Jagatī (12/4); 2-5, Triṣṭup**

[Dadhikrāvan is Agni in the form of Vedic horse. It is the symbol of the divine will, the force of conscious energy, taking possession of the nervous vitality. He takes the place of Vāyu when there is the question of the divine action on the life-force. The phrase, '*dadhikrām-agnim*' is in (3.20.5), indicating his connection to Agni.

He is envisaged as a divine horse rushing towards the higher planes of consciousness. The word is derived from *dadhat*, 'to bear' and *krāma*, 'to move or climb', i.e., the horse that moves and ascends carrying someone else. He moves everywhere burning the unnecessary elements and converting them into higher values. There is an excellent description of Dadhikrāvan in (4.38-4.40) and (1.163).]

**7.44.1:** I call, Dadhikra first (1), (then I call) the Ashwins, Dawn and Agni kindled high and Bhaga for my increase (2). Indra and Viṣṇu and Pūṣhan, Brahmanaspati and the sons of Aditi, Earth and Heaven and the waters and Swar (I call) (3).

दधिक्रां वः प्रथमम् (1), अश्विना उषसम् अग्निं समिद्धं भगम् ऊतये हुवे (2),  
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिम् आदित्यान् द्यावापृथिवी अपः स्वः (3)

**7.44.2:** Let us awaken Dadhikra by adoration (1), and impel him upward (2). Let us approach the sacrifice (3), seating the goddess Ila on the seat of fullness (4). Let us invoke the Ashvins illumined and swift to the call (5).

दधिक्राम् उ नमसा बोधयन्त (1), उदीराणा (2), यज्ञम् उपप्रयन्तः (3),  
इळां देवीं बर्हिषि सादयन्तो (4), अश्विना विप्रा सुहवा हुवेम (5)

**7.44.3:** I awaken Agni Dadhikrāvan (1): I express by speech Dawn and the Sun and the Light (2). (I express) the wideness of Varuṇa, red in hue, when he hews the foe (3). Let (gods) remove from us every kind of evil (4).

दधिक्रावाणं बुबुधानो (1), अग्निम् उप ब्रुव उषसं सूर्यं गाम् (2),  
ब्रध्नं मँश्चतोः वरुणस्य बभ्रुं (3), ते विश्वास्मद् दुरिता यावयन्तु (4)

[*babhrum*: red (indicates the knowledge in mortal mind);  
*mamshchata*: hew (occurs once)]

**7.44.4:** Dadhikra, first and full of strength and action (1), appears in front of the chariots (2). He is consciously perceiving (3). (He is) one in knowledge with Sūrya and the sons of Aditi and the Vasus and the Angiras (4).

दधिक्रावां प्रथमो वाजि अवा (1), अग्ने रथानां भवति (2), प्रजानन् (3),  
संविदान उषसा सूर्येण आदित्येभिः वसुभिः अङ्गिरोभिः (4)



[Line 4: (alt.): one in knowledge with the divine illumination and the gods of the infinite Being and the lords of Substance and the lords of Puissance;

*ratha*: chariot; movements of Delight;]

**7.44.5:** May Dadhikra in us work out a way of going (1), so that he may follow the path of the Truth (2). May the Divine Might (or host) hear us, even Agni (3). May all the vast Gods illimitable hear us (4).

आ नो दधि॒क्राः प॒थ्याम् अन॑क्तु (1), ऋ॒तस्य॑ प॒न्थ्याम् अन्वे॑त॒वा उ॑ (2),  
शृ॒णोतुं नो॒ दैव्यं॑ शर्षो॒ अ॒ग्निः (3), शृ॒ण्वन्तु॑ वि॒श्वे म॒हिषा॑ अमू॒राः (4)

## 45. Savitr

**Riṣhi:** Vasishṭhaḥ Maitrāvaruṇiḥ

**7.45.1:** Establishes the fulness of being here

**7.45.2:** He labours by his might

**7.45.3:** His enjoyment of mortality

**7.45.4:** Savitr has the tongue of perfect enjoyment

**Metre:** Triṣṭup

[In the Veda the deity Sūrya is often closely coupled with the deity Savitr or Savitri so that in many places the epithet Sūrya-Savitri is used to denote them together. RV (1.22.5) declares that Savitr is the knower, the god and the goal.

Sūrya-Savitri is the Godhead of the Supreme Truth and Knowledge, hymned as *ekam sat*, One Truth. He represents the truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or one who manifests all things, for creation is releasing *srj* or expressing what is already present in the Truth-will. This luminous vision and luminous creation are the two functions of Sūrya-Savitri.

All the other powers manifest in us after Savitṛ. This is the reason for the widespread use of the Gāyatri mantra of Vishvamitra (3.62.10).

The name Sūrya is rarely used when there is a question of creation. Sūrya is reserved for his passive aspects as the body of Infinite Light. In his active power, he is addressed by various names like Savitri, Tvashtri, Mitra, Varuṇa, Bhaga and Aryamān; the latter four are the well-known solar deities, representing the Lords of Love and Harmony, Wideness, Divine Enjoyment, and Exalted Power respectively.

Savitri by the Truth is the Creator, but not in the sense of a fabrication or mechanical forming of things. The root of the word means an impulsion, a loosing forth or sending out, — the sense also of the ordinary word for creation, *sṛṣhti*, — and so a production. The action of the causal Idea does not fabricate, but brings out by *tapas*, by the pressure of consciousness on its own being, that which is concealed in it, latent in potentiality and in truth already existent in the Beyond.

In this sūkta, Savitṛ is closely connected with the deity of enjoyment so that we may call the deity here as Bhaga-Savitri. Even though the *anukramaṇi* assigns (5.82) to Savitṛ, there also all the mantrās deal with Bhaga-Savitri. For details see, 'Divinising Life: Rig Veda Samhita, Maṇḍala 5' (SAKSI).]

**7.45.1:** May Savitṛ the divine arrive, perfect in delight (1). He fills the midworld, borne by his steeds (2). He holds in his hand many human fulfilments (3). (He) brings forth and establishes here the fullness of being (4).

आ देवो यांतु सविता सुरत्तौ (1), अन्तरिक्षप्रा बह्मानो अश्वैः (2),  
हस्ते दधानो नर्या पुरुषि (3), निवेशयञ्च प्रसुवञ्च भूम (4)

[steeds: nervous forces;

*bhūma*: the fullness of being; that which becomes;]

**7.45.2:** His arms of the bright-golden Light, loose and wide (1), reached up to the ends of Heaven (the mind) (2). Now may that might of him labour (3); may the Sun give to him according to that labour his own activity (4).

उदस्य बाहू शिथिः आ बृहन्ता हिरण्यया (1), दिवो अन्तान् अनष्टाम् (2),  
नूनं सो अस्य महिमा पणिष्ट (3), सूरः चित् अस्मा अनुं दात् अपस्याम् (4)

[Line 3: (alt.): The divine Truth manifests in the creative illumined consciousness of man here.

*ut anaṣṭām: reached up]*

**7.45.3:** Certainly may that divine creative Savitr (1), master of substance, and forceful, create for us, his many possessions (2). When he goes abroad in a wide energy (3), then he abounds for us in the enjoyment of this mortality (4).

स घां नो देवः सविता (1), सहावा आ साविषद् वसुपतिः वसूनि (2),  
विश्रयमाणो अमर्तिम् उरूचीं (3), मर्त-भोजनम् अर्धं रासते नः (4)

[*amatim:* energy, splendour; *sahāvā:* powerful, forceful, (3.49.3), (6.14.5);

When he creates the divine powers in man, he enjoys the mortality since he can systematically change it.]

**7.45.4:** These are the words of my hymn and they seek after Savitri who has the tongue of perfect enjoyment (1). (His) arms of light are full, the hands of action are effective (2). May he establish for us a vast manifestation of being, rich in content (3). Do you always protect us with states of happy being (4).

इमा गिरः सवितारं सुजिह्वं (1), पूर्णगभस्तिम् ईळते सुपाणिम् (2),  
चित्रं वयौबृहदस्मे दधातु (3), यूयं पात स्वस्तिभिः सदा नः (4)

#### **Section 4. Sūktās (46-59)**

**Rudra, (46, 29); Vāstoshpati, (54-55); Waters, (47, 49); R̥bhus, (48);  
Maruts, (56-59); Ādityās, (51, 52); Heaven and Earth, (53);**

[Since there are sūktās in this Maṇḍala dedicated to all the three deities Rudra-Shiva, Viṣṇu and Bṛhaspati-Brahmaṇaspati, we will give here their relationship. Viṣṇu Sūktās (99, 100) are in Section 5.

#### **Rudra-Shiva, Viṣṇu and Brahma**

From the point of view of functionality, the triad of these deities is intimately connected to the corresponding triad in the Purāṇās. However the Purāṇās have many myths associated with these deities. These myths must not be literally imposed on the corresponding Vedic deities.

Further some Indologists declare that Viṣṇu and Rudra are minor deities in the Rig Veda since the number of mantrās dedicated to them in RV is much smaller than that dedicated to Agni and Indra.

Why are there such a large number of hymns devoted to Indra or Agni? The hymns stress the role of the deities whose favour is indispensable in the upward path of the ancient R̥ṣiḥ engaged in the inner sacrifice. Neither Viṣṇu nor Rudra are as relevant in the early stages of ascent as Agni or Indra.

The analogy is one of popular education. The masters degree in a field is achieved in one or two years whereas a child spends 8-10 years in the grade school. Only after the firm foundation of grade school, can one go to the college to obtain bachelors or masters degree. Agni and Indra prepare the foundation for the spiritual life. Hence the number of hymns to them is larger.

### **Brahma and Brahmanaspati**

In the Veda the three terms--Brahmanaspati, Bṛhaspati and Brahma--relate to one deity. In the Veda Brahma stands for mantra. Brahmanaspati is the lord of the mantrās. He gives form to the various aspects of the Universe. RV (10.72.2) states that just as a blacksmith gives the specific shapes to objects, Brahmanaspati gives the specific shape and functionality for each object of the Universe. It is from this creative aspect of Brahmanaspati that the later conception of Brahma, the creator arose. Brahmanaspati is same as Gaṇapati and they are invoked by the same RV mantra (2.23.1) which is also TS (2.3.14.14).

### **Shiva-Rudra**

For the upward movement of Brahmanaspati's formations Rudra supplies the force. He is named in the Veda the Mighty One of Heaven, but he begins his work upon the earth and gives effect to the sacrifice on the five planes of our ascent. He is the Violent One who leads the upward evolution of the conscious being; his force battles against all evil, smites the sinner and the enemy; intolerant of defect and stumbling he is the most terrible of the gods, the one of whom alone the Vedic Rishis have any real fear. Agni, the Kumara, prototype of the Purāṇic Skanda, is on earth the child of this force of Rudra. The Maruts, vital powers which make light for themselves by violence, are Rudra's children. Agni and the Maruts are the leaders of the fierce struggle upward from Rudra's first earthly, obscure creation to the heavens of thought, the luminous worlds. But this violent and mighty Rudra who breaks down all defective formations and groupings of outward and inward life, has also a benigner aspect. He is the supreme healer. Opposed, he destroys; called on for aid and

propitiated, he heals all wounds and all evil and all sufferings. The force that battles is his gift, but also the final peace and joy. In these aspects of the Vedic god are all the primitive materials necessary for the evolution of the Purāṇic Shiva-Rudra, the destroyer and healer, the auspicious and terrible, the Master of the force that acts in the worlds and the Yogin who enjoys the supreme liberty and peace. [SA, SV]

See also (7.59.12) dealing with Shiva as Trayamabaka, the one who liberates the aspirant from premature death.

### Viṣṇu

‘For the formations of Brahmaṇaspati’s word, for the actions of Rudra’s force Viṣṇu supplies the necessary static elements, — Space, the ordered movements of the worlds, the ascending levels, the highest goal’. ‘The supreme step of Viṣṇu, his highest seat, is the triple world of bliss and light, *paramam padam*, is seen continuously by wise persons like an eye extended in heaven. (RV 1.22.20); it is this highest seat of Viṣṇu that is the goal of the Vedic journey. Here again the Vedic Viṣṇu is the natural precursor and sufficient origin of the Purāṇic Nārāyaṇa, Preserver and Lord of Love’. [*ibid*, p. 335]

## 46. Rudra

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇīḥ**

**7.46.1: Firmly holding bow (acquired state of being) he  
shoots the arrows of impulsion**

**7.46.2: Earthly and heavenly birth**

**7.46.3: Your thousand powers of healing**

**7.46.4: Enjoy in us the seat of fullness**

**Metre: 1-3, Jagatī; 4, Triṣṭup**

**7.46.1:** We bring you these Words (as offerings) to Rudra; firm is his bow (of acquired possession) (1). Swift are his arrows (of impulsion) (2). (He is) the god who upholds the self-law (3). (He is) unconquerable and conquering, creator (4). Sharp are the weapons, he bears (5). May he hear us (6).

इ॒मा रु॒द्राय॑ स्त्वि॒रध॑न्व॒ने गि॒रः (1), क्षि॒प्रेष॑वे (2), दे॒वाय॑ स्व॒धान्नै॑ (2),  
अ॒षा॒ह्वाय॑ स॒ह॒मानाय॑ वे॒धसे॑ (4), ति॒ग्मायु॑धाय॒ भर॑ता (5), शु॒णोतु॑ नः (6)

[Lines 1,2: (alt.): firmly holding the acquired state of being he shoots from it like a bow the fresh impulsions that lead to farther progress;

*vedhase*: creator]

**7.46.2:** He awakens to knowledge (3), by secure dwelling in the earthly birth (1), and utter empire of the heavenly (birth) (2). Fixed in his presence, let him move to our doors that keep us (4). O Rudra, be free from unfriendly powers in the forms that we create (5).

स हि क्ष॑र्येण॒ क्षम्य॑स्य॒ जन्म॑नः (1), सा॒म्राज्ये॑न दि॒व्यस्य॑ (2), चे॒त॒ति (3),  
अ॒वन् अ॑व॒न्तीः उ॒प नो॒ दु॒रः च॑र (4), अ॒न॒मी॒वो रु॒द्र जा॑सु॒ नो भ॑व (5)

[In TB (2.8.6.8); *no jāsu*: which we create; *avan*: that keeps up; *upa chara*: move to;

Line 5: We create unfriendly powers within us by our thoughts. May Rudra be free of these negative thoughts and overpower them.]

**7.46.3:** That brilliant force of yours which is loosed downwards from your heavens (1), and ranges on the earth (2), may it encompass us around (3). O easily dawning upon us, you have a thousand powers of healing (4); do not harm the things of our creation and the things of our extending (5).

या ते दियुत् अवसृष्टा दिवः (1), परि क्षमया चरति (2), परि सा वृणक्तु नः (3), सहस्रं ते स्वपिवात भेषजा (4), मा नस्तोकेषु तनयेषु रीरिषः (5)

[*svapivāta*: *su-apivāta*: easily dawning on us (occurs once);

*toka*: things of our creation; *tanaya*: things of our extending

Line 5: Since Rudra is the force behind evolution, he applies the necessary force for progress. For seekers steeped in *tamas* or ignorance, this force may cause pain to him or to his near ones. Hence such a seeker prays 'do not harm' in this mantra and 'slay us not' in the next mantra.]

**7.46.4:** Slay us not, O Rudra (1), nor deliver us over (to evil thought) (2). Let us not be in the path of the onset of your wrath (3). Enjoy in us in that seat of fullness which is the expression of the living creature (4). And do you protect us always by states of happy being (5).

मा नो बधी रुद्र (1), मा परा दा (2), मा ते भूम प्रसितौ हीळितस्य (3),  
आ नो भज बर्हिषि जीवशंसे (4), यूयं पात स्वस्तिभिः सदा नः (5)

[*prasita*: onset, (10.87.15);

*barhiṣi*: seat of fullness; sacred seat of grass;]

## 47. Waters (*āpaḥ*)

**Riṣi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.47.1:** Waters are a flood of revealed knowledge (Iḷa)

**7.47.2:** Flowing abundance

**7.47.3:** Rejoicing in their self-law

**7.47.4:** Indra shattered the caves and freed their motion

**Metre:** Triṣṭup

[Epithets to water such as, 'flood of revealed knowledge' and 'that which diffuses light' clearly indicate that the water is not merely physical. Waters (*āpaḥ*) are the currents of dynamical energy which descends to us from the supreme ocean above.



That is why (1.23.20) declares that 'waters (*āpah*) are the universal healers'. The waters are said to rejoice in their self-law which is part of the divine self-law. Sūkta 49 is also dedicated to waters.]

**7.47.1:** O Waters of being, that supreme (flood) of yours (1), is a flood of revealed knowledge, which the seekers of godhead made as a drink for Indra (2). May we enjoy today (that flood) (3,6). It is pure and free from all rejection (4). It is that which diffuses light and is full of the sweetness (5).

आपो यं वः प्रथमं (1), देवयन्तं इन्द्रपानम् ऊर्मिम् अकृण्वत इळः (2),  
तं वो वयं (3), शुचिम् अरिप्रम् (4), अद्य घृतपुषं मधुमन्तं (5), वनेम (6)  
[*ūrmim iḷa*: flood of revealed knowledge;  
*ghṛtapruṣham*: that which diffuses light, (2.3.2)]

**7.47.2:** That flowing abundance of yours, utter sweet, O you Waters (1), may he keep in manifestation; (he) is of the swift-movement and is the child of waters (2). Indra the Master of substance grows drunk with rapture in that abundance (3). May we taste that in you today growing to the godhead (4).

तम् ऊर्मिम् आपो मधुमत्तमं वो (1), अपां नपात् अवतु आशुहेमां (2),  
यस्मिन् इन्द्रो वसुभिः मादयाते (3), तम् अश्याम देवयन्तो वो अद्य (4)

[*avatu*: keep in manifestation;  
*āshuhema*: the swift driver, galloper, (2.1.5)]

**7.47.3:** Full of a hundredfold purification (1), rejoicing in the self-state (self-law) of the divine (self-law) (2), waters move to the ranging-field of the gods (3). They measure not, nor limit the activities of Indra (4). To the rivers you give offering, full of the mind's richness (or clarity) (5).

शतपवित्राः (1), स्वधया मदन्तीः देवीः (2), देवानामपि यन्ति पार्थः (3),  
ता इन्द्रस्य न मिनन्ति व्रतानि (4), सिन्धुभ्यो हव्यं घृतवत् जुहोत (5)

[*ghṛtavat*: full of mind's richness or clarity]

7.47.4: By his rays Sūrya, the lord of Illumination extended (the rivers) (1), for Indra shattered (the caves) to cause their abundant movement (2). May those Rivers establish for us that which has the supreme good (3). And do you protect us always with states of happy being (4).

याः सूर्यो रश्मिभिः आत॒तान् (1), याभ्य॒ इन्द्रो अर॑दद् गा॒तुम् ऊ॒र्मिम् (2),  
ते सि॒न्धवो ब॑रि॒वो धा॑तना नो (3), यू॒यं पा॑त स्व॒स्तिभिः सदा॑ नः (4)

## 48. Rbhūs

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

7.48.1: Your downward action sets in motion the human car

7.48.2: Powers of knowledge and pervasion

7.48.3: Vibhu (pervader) and Vāja one of plenty

7.48.4: Create the Supreme good (*variva*)

**Metre: Triṣṭup**

[Rbhūs are the divine artisans who fashion the subtle body in us. Having attained divinity by means of their action and knowledge, they work to help human beings to attain to divinity. Their actions are mentioned in symbolic language only. They are three: Rbhu or Rbhukṣha, Vibhva and Vāja. In many places, the eldest indicates all three. Their names indicate their specialty. Rbhu is known as the possessor of shaping knowledge, i.e., he builds the forms conforming to the qualities of immortality. Vibhva is the pervader who brings out the extensions. Vāja effects the plenitude of the Divine Light and substance. These distinguishing characteristics are mentioned here in many verses. For some more details, see chapter 22 in, 'Essentials of Rig Veda' (SAKSI).]

7.48.1: You of the plenty who hold the shaping knowledge (1), take joy in the Soma released by us, O Puruṣhās, great in your fullnesses (2). May your downward powers come as force of action to us (3), and set in motion the human car (4).

ऋभुक्षणो वाजा (1), मादयध्वम् अस्मे नरो मघवानः सुतस्य (2),  
आ वो अर्वाचः क्रतवो न यातां विभ्वो (3), रथं नर्यं वर्तयन्तु (4)

[*rbhukṣaṇaḥ*: those who hold the shaping knowledge;  
*maghavānaḥ*: great in your fullness;]

7.48.2: Informed by your powers of knowledge (1), wide-pervading by your powers of pervasion (3), may we overcome (2), all opposing forces by your force (4). May he of the plenty (Vāja) keep us in the possession of the plenty (5). With Indra for our yoke-fellow may we pass through Vṛtra, the coverer (6).

ऋभुः ऋभुभिः (1), अभि वः स्याम (2), विभ्वो विभुभिः (3), शर्वसा  
शर्वांसि (4), वाजो अस्मान् अबतु वाजसातौ (5), इन्द्रेण युजा तरुषेम  
वृत्रम् (6)

[Line 1: Note Rbhū the eldest of them, is the possessor of knowledge which shapes the forms.

*rbhubhiḥ*: powers of knowledge;]

7.48.3: They also master the many states that have been expressed (1). In the upward struggle they conquer all the foes and pass beyond (2). Indra and the pervader (Vibhu) and the possessor of the shaping knowledge and he of the plenty (Vāja) (3), fighting our battle, scatter the strength of the foe in confusion (4).

ते चिद्धि पूर्वीः अभि सन्ति शासा (1), विश्वान् अर्यं उपर-ताति बन्वन् (2),  
इन्द्रो विभ्वान् ऋभुक्षा वाजो (3), अर्यः शत्रोः मिथत्या कृणवन् वि नृग्नम् (4)

[Line 2: *arya*: foes; *mithatva*: in confusion;

*ṛbhukṣhyā*: possessor of the knowledge of giving shape to forms;]

**7.48.4:** Now, O gods, create for us that which has the supreme good (1); be all together in us for our continued being (2). May the masters of substance utterly give force to us (3). And do you protect us always by states of happy being (4).

नू देवासो वरिवः कर्तना (1), नो भूत नो विश्वे अर्वासे सजोषाः (2),  
समस्मे इषं वसवो ददीरन् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*variva*: supreme good; *vasavaḥ*: masters of substance

Line 2: Our continued existence is possible because of the gods within us.]

## 49. Waters (*āpaḥ*)

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.49.1:** Waters keep me here in my being

**7.49.2:** Channels self-born or dug

**7.49.3:** Varuṇa looks down all on earth

**7.49.4:** All gods have ecstasy in the waters

**Metre:** Triṣṭup

**7.49.1:** Eldest of the ocean, amidst this water (1), they go purifying all, not resting in any (2). Indra with the Vajra, the mighty one released them (the waters) (3). May those divine waters keep me here in my being (4).

समुद्रज्यैष्ठाः सलिलस्य मध्यात् (1), पुनाना यन्ति अनिर्विशमानाः (2),  
इन्द्रो या वज्री वृषभो रराद (3), ता आपो देवीः इह माम् अबन्तु (4)

[*rarāda*: released (provisional meaning) occurs only once.]

**7.49.2:** The waters, divine, flowing in the channels we dig for them (1), or they that are self-born (2), they are the substance of the Ocean, pure and purifying (3). May those divine waters keep me here in (my) being (4).

या आपो दिव्या उत वा सर्वन्ति खनित्रिम् (1), आ उत वा याः स्वयंजाः (2),  
समुद्रार्था याः शुचयः पावकाः (3), ता आपो देवीः इह मामवन्तु (4)

7.49.3: Varuṇa the king, moving amidst them (1), looks down on the truth and falsehood in creatures (2). They stream sweetness and are pure and are purifying (3). May those divine waters keep me here in my being (4).

यासां राजा बरुणो याति मध्ये (1), सत्य अनूते अवपश्यन् जनानाम् (2),  
मधुश्चुतः शुचयो याः पावकाः (3), ता आपो देवीरिह मामवन्तु (4)

7.49.4: In them Varuṇa the King, in them Soma (also have ecstasy) (1). In them all the gods have ecstasy of the fullness of force (2). In them, Agni, the universal Power, has entered (3). May those divine waters keep me here in my being (4).

यासु राजा बरुणो यासु सोमो (1), विश्वे देवा यासु ऊर्जं मदन्ति (2),  
वैश्वानरो यासु अग्निः प्रविष्टः (3), ता आपो देवीरिह मामवन्तु (4)

[Line 2: *yāsu*: in whose, rendered here as, 'in them'; refers to waters]

## 50. Protection from evil

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.50.1: Evil that is in body and that which is universal

7.50.2: Let Agni burn the evil which enters body and  
becomes pleasant

7.50.3: Poison in the Shalmali tree and rivers

7.50.4: Rivers flowing down or in hollow places or upwards

Metre: 1-3, Jagatī; 4, Atijagatī (12/12/12/8/8) or Shakvarī (8, 7)

[All the four mantrās deal with various types of evil forces which enter the body and are also in the environment. Mitra-Varuṇa are prayed to give protection from evil. Agni is asked

to repel the evil. Evil is that which is opposed in some form to the truth, the gods and their activities. The evil is universal; it enters the body and makes its stay pleasant, driving away all the forces of good. See the introduction to Sūkta 104 for a brief essay on hostile forces.]

**7.50.1:** May Mitra and Varuna, protect me here (1). May not that (evil) which houses itself in the body nor that which universalises itself reach me (2). Vanished has the evil that resides in the activities and that of imperfect vision (3). Let not the Serpent find me with the sound of my feet (4).

आ मां मि॒त्रावरु॑ण इ॒ह र॑क्षतं (1), कु॒लाय॑यद् वि॒श्वय॑न् मा न॒ आ ग॑न् (2),  
अ॒ज॒का॒वं दु॑र्दृशी॒कं ति॑रो द॒धे (3), मा मां प॒द्येन॑ र॒पसा॑ वि॒दत् त्स॑रुः (4)

[*mā na ā gan:* not reach me; *tsaruḥ:* serpent (an evil force usually residing in the lower regions of *prāṇa*;

*rapasā:* sound; *padyena:* feet;]

**7.50.2:** May the pure and burning Agni repel the evil (3), which enters and becomes (apparently) pleasant in the various parts of the physical being (1), and enters the knees and the ankles (2). Let not the serpent find me with the sound of my feet (4).

यद् वि॒जाम॑न् प॒रुषि॑ व॒न्दनं॑ भु॒वत् (1), अ॒ष्टीव॑न्तौ॒ परि॑ कु॒ल्फौ च॑ दे॒हत् (2),  
अ॒ग्निः तत् शो॑च॒न् अप॑ बाध॒ताम् इ॒तो (3), मा मां प॒द्येन॑ र॒पसा॑ वि॒दत् त्स॑रुः (4)

[*paruṣhi:* in the parts of physical being]

**7.50.3:** The poison that is born (2), in the Shalmali tree and in the rivers and from the herbs (1), may all the gods press it out of me. Let not the Serpent find me with the sound of my feet (3).

यत् श॑ल्म॒लौ भ॑वति॒ यत् न॒दीषु॑ यत् ओ॒षधी॑भ्यः (1), परि॒ जाय॑ते वि॒षम् (2),  
वि॒श्वे दे॒वा नि॑रितः तत् सु॒बन्तु॑ (3), मा मां प॒द्येन॑ र॒पसा॑ वि॒दत् त्स॑रुः (4)

**7.50.4:** The rivers (may be) flowing down, or flowing in hollow places or upwards (1). They may be filled with water or dry (2). Filling all the places with the water (and delight) (4), may they be auspicious to us without causing us any disease (3,5). May all the rivers not cause any harm to us (6).

याः प्रवतौ निवत उद्वत (1), उद्वन्वतीः अनुदकाः च याः (2), ता अस्मभ्यं (3), पयसा पिबन्मानाः (4), शिवा देवीः अशिपदा भवन्तु (5), सर्वा नद्यो अशिमिदा भवन्तु (6)

[Line 1: 'flowing upwards' indicate that the rivers are not purely physical, but represents currents of helpful dynamical energies.

Line 5: *shipadam*: disease, (S)

Line 6: *shimiḥ*: a work of harm, (S);]

### Ādityas: (51-52; 66)

[Ādityās are the sons of Aditi, the infinite, the undivided. Aditi is the infinite light of which the divine world is a formation. Her children, Ādityās, guard this world against the chaos and ignorance. They build its worlds into an image of the truth. They, bounteous givers, loose upon man the floods of truth, variously imaged by the seer-poets as sevenfold solar waters, the rain of heaven, the waters that have knowledge. They, seers and revealers, make the light of truth to arise on the darkened sky of his mentality. They fill the atmosphere of vital existence with the honey-sweet satisfactions. They transform the earth of his physical being by the power of Sun (SA).]

## 51. Ādityās

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.51.1: Swiftly reaching the infinite

7.51.2: Aditi and Ādityās

7.51.3: Protect us

Metre: Triṣṭup

7.51.1: With the new protection given by Ādityās (1), may we find an (inner) dwelling with bliss, full of peace (2). For freedom from sin and for swiftly reaching the infinite (3), let this yajña be established (by Ādityās) who are eager to hear (4).

आदि॒त्याना॒म् अव॑सा॒ नू॒र्तने॑न (1), सक्षी॒महि॒ शर्म॑णा॒ श॒न्तमे॑न (2),  
अ॒ना॒गाः त्वे अ॑दि॒तित्वे॑ तु॒रासं॑ (3), इ॒मं य॒ज्ञं द॑धतु॒ श्रोष॑माणाः (4)

[*sakṣhīmahī*: dwelling, (7.54.3); *adititva*: infinite;

Also in TS (2.1.11.20)]

7.51.2: May Ādityās and Aditi take rapture (1), along with the upright Mitra, Varuṇa and Aryama (2). May the guardians of the world be ours (3). May they drink today the Soma-delight (granting us) growth and for protection (4).

आदि॒त्यासो॒ अदि॑तिः मादयन्तां (1), मि॒त्रो अ॑र्य॒मा वरु॑णो रजि॒ष्ठाः (2),  
अ॒स्माकं॑ सन्तु॒ भुव॑नस्य गो॒पाः (3), पिब॑न्तु सोम॒मव॑से नो अ॒द्य (4)

[*rajiṣṭhāḥ*: upright; straight, (1.91.1)]

7.51.3: All the Ādityās, all the Maruts (1), all the Gods, all the Rbhus (2), Indra, Agni and Ashvins have been glorified by us (3). Do you always protect us with states of happy being (4).

आदि॒त्या वि॒श्वे म॒रुत॑श्च॒ वि॒श्वे (1), दे॒वाश्च॒ वि॒श्वे ऋ॒भव॑श्च॒ वि॒श्वे (2),  
इन्द्रो॑ अ॒ग्नि॒र॒श्विना॑ तुष्टु॒वाना॑ (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः (4)



## 52. Ādityās

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.52.1: May we become infinite beings

7.52.2: Not experience effects of evil done by someone

7.52.3: Angirasa seers

Metre: Triṣṭup

7.52.1: O sons of infinite mother, may we become infinite beings (1). May the Vasus protect us in the godhead (*devatrā*) and in the mortality (*martyatrā*) (2). Possessing, may we possess you, O Mitra and Varuṇa (3). Becoming, may we become you, O heaven and earth (4).

आदित्यासो अदितयः स्याम (1), पूः देवत्रा वसवो मर्त्यत्रा (2),  
सनैम मित्रावरुणा सनन्तो (3), भवैम द्यावापृथिवी भवन्तः (4)

[Line 2: May Vasus protect us in our attempts in bringing the gods within us.

*-aditayaḥ syāma*: become infinite;]

7.52.2: May Mitra and Varuṇa grant us that peace and bliss (1), and also to our children and guardians of knowledge (2). May we not experience the effects of evil-deeds done by someone else (3). May we not do that (evil) deed which makes you destroy us, O Vasus (4).

मित्रस्तन्नो वरुणो मामहन्त शर्म (1), तोकाय तनयाय गोपाः (2),  
मा वो भुजेम अन्यजातेम् एतो (3), मा तत् कर्म वसवो यत् चरध्वे (4)

[Angirasās are the travellers to the light and truth of the solar deity and to the bliss which is founded on that light and truth. Mitra, Varuṇa and Vasus protect us in the journey to the gods and also protect us from the mortal limitations.]

**7.52.3:** May the Angirasas who hasten through (to the goal) (1), come in their travelling to the bliss of divine Savitṛ (2). May our great father, he of the sacrifice (3), and all the gods, becoming of one mind (4), accept that bliss in heart (5).

तुरण्यवो अङ्गिरसो (1), नक्षन्त रत्नं देवस्य सवितुः इयानाः (2),  
पिता च तत् नो महान् यजत्रो (3), विश्वे देवाः समनसो (4), जुषन्त (5)  
[*iyānaḥ*: travelling, (5.22.3); *nakṣhanta*: come, (1.66.5)]

### 53. Heaven and Earth

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.53.1:** I laud by yajna and surrender

**7.53.2:** Place heaven and earth on the seat of truth

**7.53.3:** Give us what is unlimited

**Metre:** Triṣṭup

[In the Veda, heaven represents the realm of mind (*manas*), both at the cosmic level as well as the individual level. Earth represents the realm of matter (*anna*), both at cosmic and individual level. Note that the sages never viewed our earth as simply a lump of sand and stone. The hymn to earth in Atharva Veda (12.1) states that earth is characterised by '*satyam* (truth), *ṛtam* (truth in manifestation) and *bṛhat* (vast). The two are also regarded as lords of sacrifice (*yajnaiḥ*).]

**7.53.1:** I, who am assailed, laud the lords of sacrifice (2), the vast earth and heaven by means of yajna and the prostrations of surrender (1). Hymning them with words, the ancient seers (3), established them in front who are great and whose sons are the gods (4).

प्र यावा यज्ञैः पृथिवी नमोभिः (1), स्वाध ईळे बृहती यजत्रे (2),  
ते चिद्धि पूर्वे कवयो गृणन्तः (3), पुरो मही दधिरे देवपुत्रे (4)

**7.53.2:** With new hymns, bring forward the parents, born of old (1). Place them on the seat of truth (2). O Heaven and Earth, come to us with the divine beings (3), Great is your protection (4).

प्र पूर्वजे पितरा नव्यसीभिः गीर्भिः (1), कृणुध्वं सदाने ऋतस्य (2),  
आ नो द्यावापृथिवी दैव्येन जनैन यातं (3), महि वां बरूथम् (4)

[Also in TS (4.1.11.18).]

**7.53.3:** Many (are the felicities given by you) which give ecstasy (1), to the generous worshipper (*sudāsa*), O heaven and earth (2). Give us that what is unlimited (3). Do you protect us always by states of happy being (4).

उतो हि वां रत्नधेयानि सन्ति पुरूणि (1), द्यावापृथिवी सुदासे (2),  
अस्मे धत्तं यत् असत् अस्कृधोयु (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*ratna dheyāya*: for the giving of ecstasy, (7.9.5);

*askṛdhoyu*: unlimited; *kr̥dhukah*: limited (S);

For more information on heaven and earth, see the *sūktās* (4.56) and (6.70) given in 'Rig Veda Samhita: Maṇḍala' (SAKSI) and 'Rig Veda Samhita, Maṇḍala 6' (SAKSI).]

## 54. Vāstu Mantrās

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**7.54.1: Bestower of happiness**

**7.54.2: Rejoice in us**

**7.54.3: May we have a dwelling**

**Metre: Triṣṭup**

[The three mantrās of this *sūkta* and the first one of the next praise *vāstoshpati*, the lord and protector of Vāstu, the dwelling. Vāstoshpati and Tvaṣṭṛ, who gives a shape or form to things are mentioned together in (5.41.8). These mantrās are recited when consecrating a newly built house. The deity is

prayed to occupy it and protect the inhabitants. The house here refers also to the inner abodes within us.]

**7.54.1:** Protector of the dwelling, recognize us (1); be to us an excellent abode (2), and make us free of diseases (3). That which we seek from you, be pleased to grant (4). Be the bestower of happiness on those of us who have two states of consciousness and those with four states (5).

वास्तोष्पते प्रति जानीहि अस्मान् (1), स्वावेशो (3), अनमीवो भवा नः (3),  
यत् त्वा ईमहे प्रति तन्नो जुषस्व (4), शं नो भव द्विपदे शं चतुष्पदे (5)

[Line 2: *su-avesho*: (grant) excellent abode; (grant excellent journey; the second meaning suggests an alternative meaning for line 2. Vastoshpati is also known as lord of journey. This mantra is in TS (4.1.10.1).]

**7.54.2:** O Vāstoṣhpati, be the impeller of journey and the increaser of energies (1), including the life energies and knowledge, O delightful one (*indo*) (2). May there be no decay in your friendship (with us) (3). Rejoice in us like a father towards his sons (4).

वास्तोष्पते प्रतरणो न एधि गयस्फानो (1), गोभिः अश्वेभिः इन्दो (2),  
अजरासः ते सख्ये स्याम (3), पितेव पुत्रान् प्रति नो जुषस्व (4)

[*prataraṇa*: increaser (S); *jushasva*: rejoice; *gayasphānaḥ*: impeller of the yajna-journey, (1.91.12), (occurs only twice); *gayah*: journey, (1.74.2); house; riches (S);]

**7.54.3:** O Lord of Vāstu (1), may we be possessed of a dwelling which gives happiness (2), which is delightful and opulent (3). Protect the good (we already have) and the desirable things which will be united with us (4). O Gods, do you cherish us with blessing (5).

वास्तोष्पते (1), शुग्मयांसं सदा ते सक्षीमहि (2), रण्वयां गातुमत्यां (3),  
पाहि क्षेम उत योगे वरं नो (4), यूयं पात स्वस्तिभिः सदा नः (5)

[line 4: (alt.): protect our wishes in peace and action;

*samsad*: dwelling; refers to the abode in all the inner planes.

Line 4: (alt.) Aid our wishes in peace (*kṣhema*) and action (*yoga*).

*kṣhemam*: good, (1.66.2); peace; *yoge*: in the union, (3.27.11); in action; *varam*: desirable things, (10.115.6).

Also in TS (3.4.10.2).]

## 55. Protection, watchdogs and sleep

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.55.1: Remove the disease**

**7.55.2: Watchdog of intuition**

**7.55.3: Why chase us who are praisers of Indra**

**7.55.4: Do not intimidate us**

**The onset of sleep: (5-8)**

**7.55.5: Let all people here sleep**

**7.55.6: Power of sleep**

**7.55.7: Thousand-horned bull**

**7.55.8: Woman in sleep**

**Metre: 1, Gāyatrī; 2-4, Upariṣṭādbṛhatī; 5-8, Anuṣṭup**

[According to the *anukramaṇika*, the deity of mantrās 2-4 is Indra. There is no mention of Indra in these mantrās. All the 8 mantrās of this sūkta are connected with the protection of dwellings. The first mantra is for the deity Vastōṣpati. The mantrās 2-8 are addressed to the Sārameya dogs or watchdogs. Outwardly the dogs are protectors of dwelling. Symbolically they are the Sārameya dogs, i.e., the dogs connected with Sarama, the goddess of intuition. Just as the hound smells its prey, these watchdogs have the power of indicating the appearance of adversary.

The prayer here is that these powers should clearly distinguish between the right owners of the dwelling and the evil intruder who should be chased away.

We should not interpret Sarama as a human being and Sārameya dogs as those belonging to her. Sarama is the power of intuition. In (10.108), this power guides Indra to the place where the Ray-cows (knowledge) are hidden.

The verses 5-8 are clearly a prayer for the onset of sleep. This is a prayer addressed to Vastoṣpati, the protector of dwelling.]

**7.55.1:** O Protector of the Dwelling, remover of the disease (1), assuming all kinds of forms (2), be a friend to us and be blissful to us (3).

अमीवहा वास्तोष्पते (1), विश्वा रूपाणि आविशन् (2),  
सखा सुशेव एधि नः (3)

[*susheva*: be blissful]

**7.55.2:** O watchdog of intuition, white with golden-red limbs, you open and display your teeth (1). They shine like weapons ready to bite me (2). May you sleep (3).

यदर्जुन सारमेय दतः पिशङ्ग यच्छसे (1),  
वीव भ्राजन्त ऋष्टय उप स्रक्केषु बप्सन्तो (2), नि षु स्वप (3)

[*sārameya*: hound with the power of intuition (Sarama)]

**7.55.3:** O watchdog with intuition, you interrupt me again; why don't you chase the robbers (1)? Why do you chase us who are the praisers of Indra (2)? Why do you intimidate us (3)? Go to sleep (4).

स्तेनं राय सारमेय तस्करं वा पुनःसर (1),  
स्तोतृन् इन्द्रस्य रायसि किम् अस्मान् (2), दुच्छुनायसे (3), नि षु स्वप (4)

[The watchdog should focus on the intruder;

*rāya*: chase;]

**7.55.4:** You bite the hog (1); let the hog bite you (2). Why do you chase us who are the praisers of Indra (3)? Why do you intimidate us (4)? Go to sleep (5).

त्वं सूकरस्य दर्दहि (1), त्वं दर्दतु सूकरः (2).

स्तोतृन् इन्द्रस्य रायसि किम् अस्मान् (3), दुच्छुनायसे (4), नि षु स्वप (5)

### The onset of sleep: 5-8

**7.55.5:** Let the mother sleep, let the father sleep (1); let the watchdog sleep, let the lord of house sleep (2); let all the kindred sleep (3); let all the people stationed here sleep (4).

सस्तु माता सस्तु पिता (1), सस्तु आ सस्तु विश्वपतिः (2),

ससन्तु सर्वे ज्ञातयः (3), सस्तु अयम् अभितो जनः (4)

**7.55.6:** The persons who sit or walk, or see us (1), we close their eyes to make them motionless (2), like a mansion (3).

य आस्ते यश्च चरति यश्च पश्यति नो जनः (1),

तेषां सं हन्मो अक्षाणि (2), यथेदं हर्म्यं तथा (3)

[This indicates the power of sleep.

Line 3: We make them asleep]

**7.55.7:** We put people to sleep (3), through the forceful one (2), the thousand-horned bull which arose from the ocean (1).

सहस्रशृङ्गो वृषभो यः समुद्रात् उत् आचरत् (1),

तेनां सहस्र्यैना (2), वयं नि जनान् स्वापयामसि (3)

[This mantra hints that we are not dealing with the ordinary form of sleep.

*sahasya*: forceful one, (5.22.4), (7.16.8), (10.87.22) etc., It is an epithet for the forceful Agni, Agni as the supreme power.]

**7.55.8:** We put to sleep all the persons (3), the women lying in the courtyard, lying on the cots (1), the women decorated with auspicious perfumes (2).

प्रोष्टेशया बह्वेशया नारीः याः तल्पशीबरीः (1),  
स्त्रियो याः पुण्यगन्धाः (2), ताः सर्वाः स्वापयामसि (3)

### Maruts and Rudra: (56-59)

[As their name indicates, the Maruts are Gods associated with both intense energy and mental movements. “The Maruts are particular Gods who set a divine pace to the mental movements of fierce speed and brilliance. They find out the light of truth for all our activities. They break down that which is established and help the attainment of new formations.” [Sri Aurobindo, sv]. They are powers of both action and knowledge. In the exoteric interpretation, Maruts are imaged as powers of wind, storm and rain, particularly of the tempest. They are always hymned collectively as *gaṇās* (the hosts), never individually. Next to Agni and Indra, the Maruts have the largest number of hymns dedicated to them in the Rig Veda, clearly indicating their importance in the spiritual evolution of the individual aspirant and the humanity at large.

### Connection to Rudra and Indra

The epithets assigned to them such as ‘children of Rudra’ or ‘brothers of Indra’ are often explained by Indologists by resorting to the anecdotes in the Purāṇa books, which are much later than the texts of the Veda. Such epithets are based on their functions or actions. Because of their impetuosity, they are called as the children of the fierce God Rudra, *rudraha*, (1.39.7); *rudrāsaḥ*, (1.39.4).

The Maruts also give a divine motion to the activities of the intelligence illumined by the Light and strength of Indra, the



Lord of the Divine Mind. Hence they are called as brothers of Indra, *indrajyeshtha*, (1.23.8); *marutvantam indra*, (1.23.7).

This aspect of aiding the work of Indra, the Divine Mind, gives them the appellation, 'Thought-Gods'. We should realize that their functions are not limited to the control and origination of thoughts.

### Benefits

The Maruts make their appearance very early in the Rig Veda, for example in (1.6.5, 1.6.6).

All the Gods have two births as it were. The first birth is in the cosmic creation. The second birth is in man when their faculties find expression in man. The rebirth of Maruts in man follows the birth of Indra in man. "The Maruts take our animal consciousness made up of the impulses of nervous mentality, possess these impulses with their illuminations and drive them up the hill of being towards the world of *sva* and the truths of Indra." [Sri Aurobindo, sv]. "They set in movement the inert body heavy with *tamas* (or gross knowledge gone inert) symbolized by the term 'mountain' in whose womb lies the being of knowledge, power, etc. They bring about the blossoming of knowledge, power, etc." [CWKS, Vol. 4, pp. 226-227].

'Mountain' in the Veda specifies the heavy crust of materialism in whose womb lies the true knowledge symbolized by the cows. The Maruts along with Agni and Indra break down the *tamas* and the mountain of ignorance in man and allow the beneficent streams of higher consciousness to purify all the parts of being and raise them to a higher level of consciousness. "Borne by spotted deer, with revealing weapons of speech, the Maruts are self-luminous", RV (1.37.2). The spotted deer are the vehicles of Maruts. Their triple hues indicate the physical, vital and mental powers. The Word is

their weapon as in the case with all the Gods. Words arising from their tempestuous movement bring out what is hidden.

The benefits of the mantrās addressed to Maruts is described in another mantra: "Words are their whips in hand, I hear instantly the moment it is uttered. Their speech works wonders in my journey", (1.37.3). Just as a charioteer guides the vehicle with his whip, the words of the Maruts guide the aspirant; their help is immediately apparent to the aspirant.

During the initial period of the spiritual ascent of the aspirant, the hostile forces strive to block or undo the spiritual progress by causing doubts in the mind of the aspirant such as, 'Gods may not exist; even if they do, they are not relevant to man; even if they help, it may be very limited; their help may be useful in life after death, but they are irrelevant in this life.' The Rīṣhi repeatedly calls upon the Maruts to ward off such attacks. "The rākshasās who rush to the attack in the birth of the Godheads (in the aspirant), O Maruts, him assail in your wheelless cars", (RV 5.42.10). Such attacks by the *asuric* forces are not products of our lurid imagination, but daily happenings noted in the diaries of spiritual teachers. For instance, Sri Aurobindo in his dairy entry dated January 9, 1917 quoted the above mantra as indicative of his experience (Record of Yoga, Archives & Research, Sri Aurobindo Ashram, April 1992). There are many such prayers in the Rig Veda. We will quote one more mantra: "O you, who have the flashing strength of Truth, manifest that by your might. Pierce with your lightening the *rākṣhasa*. Dispel the hidden darkness; repel every devourer. Create the light for which we long" (1.86.9, 1.86.10).

### **The *rasa* or essence**

The powers of Maruts are so strong that they create the *rasa* of life even in the sapless, inert, physical body. This power is imaged in the Rig Veda as "causing windless rain in the

desert", (1.38.7). Just as the desert is a piece of land where nothing grows, similarly the body of the beginner aspirant is inert. Maruts pour the nectarous essence on the desert-like body of the aspirant and it becomes supple and pliant. "Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of luminous consciousness. Even if they are half-lit or turned into misleading reflections they surmount these deficiencies and put on divine brilliance," (Sri Aurobindo, SV, p. 261). The Maruts are energies of the mentality, energies which make for knowledge, "They carry with them the sweetness of the *ānanda* as their eternal offspring and play out their play, brilliant in the activities of knowledge." (1.166.2)

The association of Maruts with Light is mentioned in related books like Shatapatha Brāhmaṇa (9.3.1.26) and Vājasaneyi Samhitā (27.80). Taittirīya Āraṇyaka (5.4.8.26) declares Maruts to be the Rays of Sun.]

## 56. Maruts

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇīḥ**

**7.56.1: Who are the souls that come suddenly**

**7.56.2: None knows the births of Maruts**

**7.56.3: They wing like eagles**

**7.56.4: Man the thinker awakens and knows the mystery**

**7.56.5: Let them nurse the manhood divine**

**7.56.6: Lovely with the beauty of joy**

**7.56.7: Your steps are firm**

**7.56.8: Full of wrath against the darkness**

**7.56.9: Their eternal lightnings**

**7.56.10: Voice of their yearnings**

**7.56.11: They make their bodies beautiful**

**7.56.12: They discover the truth**

**7.56.13: Rains shine like lightnings on them**

**7.56.14: Their thoughts come from the foundation**

**7.56.15: You listen to the voice of the seer**

**7.56.16: Playful like calves**

**7.56.17: Give supreme good**

**7.56.18: Priest without duality**

**7.56.19: Severe to the non-givers and the egoist is humbled**

**7.56.20: Establish in us creation and extensions (*toka*,  
*tanaya*)**

**7.56.21: Make us to share in the desirable riches**

**7.56.22: Be our protectors**

**7.56.23: Aid to forefathers**

**7.56.24: May we cross the waters to go to happy worlds**

**Metre: 1-11, Dvipadā Virāṭ; 12-25, Triṣṭup**

[The translation is based on that of SA in Archives & Research, April 84.]

**7.56.1:** Who are these souls that come suddenly to us and are in moment revealed (1)? (Who are you that fly to us), children of one home, birds of one nest (2)? Why are you riding hastily, O you great horsemen and warriors of Rudra (3).

क ई व्यक्ता नरः (1), सनीळा (2), रुद्रस्य मर्या अधा स्वर्थाः (3)

**7.56.2:** None knows their births (1). They alone can know from one another the secrecy about how each was born (2).

नकिः हि एषां जनुषि वेद (1), ते अङ्ग बिद्रे मिथो जनित्रम् (2)

**7.56.3:** They flow plentifully in their own floods (1), and each casts in the other his seed (2). They strive like runners in a race and wing like eagles (4). Their voice is a voice of many winds (3).

अभि स्वपूभिः (1), मिथो वपन्त (2), वार्त-स्वनसः (3), श्येना अस्पृधन् (4)  
[Line 1: word occurs once; meaning provisional]

7.56.4: When their many-hued mother who is vast brings her teats of plenty (2), then man the thinker awakes and knows the mystery of hidden things (1).

एतानि धीरौ निष्या चिकेत (1), पृश्निः यत् ऊर्ध्वो मही जभार (2)

[*nīṣya*: hidden; *dhīra*: thinker;

*pr̥ṣhni*: many hued mother of Maruts; each hue indicates a distinct power.]

7.56.5: Let this host of the thought-gods be mighty in me and heroic (1). Let them put forth eternally their violent power (2); let them nurse manhood divine (3).

सा विट् सुवीरा मरुद्भिः अस्तु (1), सनात् सहन्ती (2), पुष्यन्ती नृम्णम् (3)

[Maruts are always regarded as one group; the individuals are never mentioned.]

7.56.6: They are eager with their speed of movement for their journey (1). They are lovely with the beauty of their joy, and mingled together in light (2), yea, they embrace each other with their splendours (3), and are mighty with many might (4).

यामं येष्ठाः (1), शुभा शोभिष्ठाः (2), श्रिया संमिश्ला (3), ओजोभिः उग्राः (4)

[*sammishla*: embrace; *yāmam*: journey, (10.46.10);]

7.56.7: Because, you are fierce and swift and bold (1), the steps of your luminous strengths are firm (2); therefore are you now this mighty troop and company, O Maruts (3).

उग्रं व ओजः (1), स्थिरा शवांसि (2), अर्धा मरुद्भिः गणः तुर्विष्मान् (3)

7.56.8: They are white and bright in their battle strength (1); and their minds are full of wrath with all the darkness that stands against them (2); the meditations of this advancing host are like the rushing of a torrent (3).

शुभ्रो वः शुष्मः (1), क्रुध्मी मनांसि (2), धुनिः मुनिरिव शर्धस्य धृष्णोः (3)

7.56.9: Let not their eternal lightnings turn against us (1), nor their destroying mood come near to us (2).

सनेमि अस्मद् युयोत दिद्युं (1), मा वो दुर्मतिः इह प्रणक् नः (2)

7.56.10: It is their names of pleasant loveliness to which we call (1), when they are swiftly satisfied with the voice of their yearnings (2).

प्रिया वो नाम हुवे (1), तुराणाम् आ यत् तृपत् मरुतो वावशानाः (2)

[(Alt.): I invoke your dear names who hasten all actions (1). O Maruts, by your coming may the desires of the yajamāna be fulfilled (2).

*vāvashānaḥ*: desires;

*turāṇām*: hasten;]

7.56.11: They have auspicious weapons, they obey the urgings (1). They are with golden ornaments (2). They themselves make their bodies beautiful (3).

स्वायुधासं इष्मिणः (1), सुनिष्का उत (2), स्वयं तन्व शुष्ममानाः (3)

[*niṣhka*: golden necklace, (5.19.3)]

7.56.12: Pure offerings we must give to them, for they are pure (1). To the pure ones, I speed the pure yajna-rite (*adhvaram*) (2). It is by the law of the truth that they march to the truth which they discover (3). They are stainless from their birth, they are very flames of purity (4).

शुचीं वो हुव्या मरुतः शुचीनां (1), शुचिं हिनोमि अध्वरं शुचिभ्यः (2),

ऋतेन सत्यम् ऋतसाप आयन् (3), शुचि-जन्मानः शुचयः पावकाः (4)

[*ṛtasāpa*: the truth discovered; *ṛtena satyam*: the law of truth; *hinomi*: to speed, (6.13.3);]

**7.56.13:** Maruts have bright ornaments on their shoulders (1). Shining necklaces are on their breasts (2). Following their self-law, they bring with their weapons (4), the rains shining like lightnings (3).

अंसेषु आ मरुतः स्वादयो वो (1), वक्षःसु रुक्मा उपशिश्नियानाः (2),  
वि विद्युतो न वृष्टिर्भी रुचाना (3), अनु स्वधाम् आयुधैः यच्छमानाः (4)  
[*svadha*: law of their nature]

**7.56.14:** Their thoughts come from the foundation and are its greatnesses (1). By the steps of their sacrifice they extend the names of their godheads (2). They shall have their thousandfold joy of their portion in the house of my soul, in the rites of this house (3).

प्र बुध्या व ईरते महंस्ति (1), प्र नामानि प्रयज्यवः तिरध्वम् (2),  
सहस्रियं दम्यं भागम् एतं गृहमेधीयं मरुतो जुषध्वम् (3)

[(Alt.): Your greatness surges forth from the depths (or source) (1);

make your names known, O you who carry out the sacrifice (2); O Maruts; accept the share in thousands of the sacrifice in the house offered by the dweller (3).

*pra-tiradhvam*: become well known; *pra-yajyava*: carry out yajna; *damyam*: dweller;]

**7.56.15:** O Maruts, when you have come (2), when you listen to the voice of the seer and his call and his hymn of plenitude (1,3), (you) soon give your riches, soon bestow your force (4), so that the other, the enemy, shouting aloud shall not crush (him) (5).

यदि स्तुतस्य (1), मरुतो अधीथ (2), इत्था विप्रस्य वाजिनो हवीमन् (3),  
मक्ष्ण रायः सुवीर्यस्य दातु नूचिद् (4), यमन्य आदभत् अरावा (5)

**7.56.16:** The Maruts are swift in movement like rapid horses (1). They are (happy) like men gazing at festivals (2). They are shining like infants (children) in a mansion (3). They are playful like calves (4). They support the milk of wisdom (5).

अ॒त्या॒सो न॒ ये म॒रुतः॒ स्व॒र्ध्वो॑ (1), य॒क्ष॒द्द॒शो न॒ शु॒भय॑न्त॒ मर्याः॑ (2),  
ते ह॒र्म्ये॒ष्ठाः शि॒शवो॑ न॒ शु॒भ्रा (3), व॒त्सा॒सो न॒ प्र॒क्री॒ळिनः॑ (4), प॒यो॒धाः (5)

**7.56.17:** May the Maruts make us happy by giving gifts (1). They give the supreme good to heaven and earth which are firmly established (2). You are releasers of ray-cows (4). May your weapons be far from us (3,5). With your happy things, come to us with eagerness, O luminous ones (6).

द॒श॒स्यन्तो॑ नो म॒रुतो॑ मृ॒ळन्तु॑ (1), वरि॒व॒स्यन्तो॑ रोद॒सी सु॒मेके॑ (2), आ॒रे (3),  
गो॒हा (4), नृ॒हा व॒धो वो॑ अस्तु॑ (5), सु॒मे॒भिः अ॒स्मे व॑सवो नमध्वम् (6)

[*sumeke*: firmly established, (3.15.5); *nṛhā*: release; *namadhvam*: with eagerness, (3.33.9)]

**7.56.18:** The seated hotar priest invokes (1), the Maruts, praising their all-pervading gifts (2). (Maruts), the showerers, are the guardians of (the yajamāna) who is in the march of progress (3). He (the priest), who is without any duality, calls you with the utterances (4).

आ वो॒ होता॑ जोह॒वीति॑ स॒त्तः (1), स॒त्रार्ची॑ रा॒तिं म॑रुतो गृ॒णानः॑ (2),  
य ई॒वतो॑ वृष॒णो अ॒स्ति गो॒पाः (3), सो अ॒द्वया॒वी ह॒वते व॑ उ॒क्थैः॑ (4)

[*īvataḥ*: in his march, (4.15.5);]

**7.56.19:** The Maruts give pleasure to the swift (aspirant) (1). They humble the strength of the strong man (2). They protect the adorer from those who want to subjugate them (3). They have severe displeasure towards those who do not give (4).

इ॒मे तुर॑ं म॒रुतो॑ रामयन्ति॒ (1), इ॒मे स॒हः स॒हस॒ आ न॑मन्ति॒ (2),  
इ॒मे शंस॑ व॒नुष्य॒तो नि पा॑न्ति (3), गुरु॒ द्वेषो॑ अ॒रुरु॑षे दधन्ति॒ (4)



[*ararushe*: non-giver;]

**7.56.20:** You urge the one praying for riches (1), and also the wanderer (2). O mighty ones, you remove the darkness and ignorance (4), just as the shining ones are pleased (to remove darkness) (3). Establish in us all the creation and extensions (children and grand children) (5).

इ॒मे र॒ध्रं चि॒न्मरु॒तो जु॒नन्ति॒ (1), भृ॒मिं चि॒द् (2), यथा॒ वस॑वो जुषन्तं (3),  
अप॑ बाध॒ध्वं वृ॒षणः॒ तमाँ॑सि (4), ध॒त्त विश्वं॒ तन॑यं तो॒कम॒स्मे (5)

[*radhra*: one praying for riches, (1.24.3); *junanti*: speed, urge, (5.58.3), (10.52.2); *vasavaḥ*: shining ones, (5.3.12)]

**7.56.21:** O Maruts, may we be never excluded from your gifts (1). O lords of the cars, may we not be left behind in the apportionment (2). Make us the sharers in the desirable riches (3), which are yours and are of perfect birth (4).

मा वो॑ दा॒त्रात् म॒रुतो॒ निः अ॑राम॒ (1), मा प॒श्चाद् द॑ध्म रथ्यो वि॒भागे॒ (2),  
आ नः॑ स्या॒र्हे भ॑जतना वस॒व्ये (3), यदी॑ सु॒जातं॒ वृष॑णो वो अस्ति॒ (4)

[Line 4: There is no imperfectness in any aspect of the riches or felicities. *pashchāt*: from behind, (10.3.3)]

**7.56.22:** When heroic persons come together with their wrath (1), (for conquering) the mighty persons and the growths of earth (2), then may you be our protectors in the battle against the foes (4), O Maruts, sons of Rudra (3).

सं यत् ह॒नन्त॒ म॒न्युभिः॒ जना॑सः॒ शूरा॑ (1), य॒हीषु॒ ओष॑धीषु वि॒श्वे (2),  
अथ॑ स्मा नो मरुतो रुद्रियासः (3), त्रा॒तारो॑ भूत॒ पृ॒तना॑सु अ॒र्यः (4)

[*sam hananta*: gather together;]

**7.56.23:** You have rendered abundant aids to our fore-fathers (1). The associated utterances have been praised in ancient times (2). Only the fierce person who is (helped by) the Maruts can overcome foes in the battles (3). Thus he (forefather) becomes the conqueror of plenitude and steeds with the help of Maruts (4).

भूरिं चक्र मरुतः पित्र्याणि (1), उक्थानि या वः शस्यन्ते पुरा चित् (2),  
मरुद्भिः उग्रः पृतनासु साब्धा (3), मरुद्भिः इत् सनिता वाजम् अवा (4)  
[*sanitā*: conqueror, (8.19.9)]

**7.56.24:** May our hero-son be powerful (1). May he be the scatterer of the powerful foes (2). May we be able to cross the waters to happy worlds (3). May we who belong to you, dwell in our own abode (4).

अस्मे वीरो मरुतः शुष्मी (1), अस्तु जनानां यो असुरो विधृता (2),  
अपो येन सुक्षितये तरेम (3), अघ स्वम् ओकौ अभि वः स्याम (4)

[Line 3: It should be understood in a psychological sense. May we cross over the mental and other calamities to a state of happiness.

*apo tarema*: cross the waters]

**7.56.25:** Same as (7.34.25).

## 57. Maruts

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.57.1:** You nourish the fountain

**7.57.2:** Lead the thoughts to fulfilment

**7.57.3:** Their all-pervading lustre

**7.57.4:** Full of gladness towards us

**7.57.5:** Delighted in deeds well-done

**7.57.6:** Opulence associated with true words

**7.57.7:** Come to us with your full protection

**Metre:** Triṣṭup

**7.57.1:** You, by the name of Maruts, are sweet and are the lords of sacrifice (1). By your might you rejoice in the yajna (2). You make the wide heaven and earth to tremble (3). You nourish the fountain (4). You who are puissant move everywhere (5).

मध्वो॑ वो॒ नाम॒ मारु॑तं यज॒त्राः (1), प्र॒ यज्ञेषु॑ शर्व॒सा म॑दन्ति (2), ये रेज॑यन्ति॒ रोद॑सी चित्॒ उर्जी॑ (3), पि॒न्वन्ति॒ उत्सं॑ (4), यत् अया॑सुः उ॒ग्राः (5)

[*utsa*: fountain; the upward and downward inner movements, i.e., the aspiration of the devotee (upward move) and the answering grace from above (downward move); the water evaporating as clouds and falling down as rain, (3.26.9)]

**7.57.2:** Maruts bestow the hidden knowledge on those who praise them (1). They lead the thoughts (of yajamāna) to fulfilment (2). May you, who gladden us, be seated on the seat of the vast (3), in your advent at our discovery of knowledge (4).

नि॒चे॒तारो॑ हि म॒रुतो॑ गु॒णन्तं॑ (1), प्र॒णे॒तारो॑ यज॒मानस्य॑ म॒न्मं (2), अ॒स्माक॑म् अ॒द्य वि॒दर्थे॑षु (3), ब॒र्हिः आ॒ वी॒तये॑ सद॒त पि॒प्रिया॑णाः (4)

[*vidathe*: in the discovery of knowledge, (3.26.6);

*pipriyasva*: gladden, (8.11.10), to satisfy, (8.39.9);

*nichetārah*: hidden knowledge, (10.61.27);]

**7.57.3:** No other (god) is like these Maruts (in giving) (1). They shine with golden weapons on their bodies (2). With their all-pervading lustre, they illumine the earth and heaven (3). They heighten their common lustre for our good (4).

न ए॒ताव॑त् अ॒न्ये म॒रुतो॑ यथा॒ इमे॑ (1), भ्राज॑न्ते रु॒क्मैः आयु॑धैः त॒नूभिः॑ (2), आ॒ रोद॑सी वि॒श्वपि॑शः पि॒शानाः॑ (3), स॒मान॑म् अ॒ञ्जि अ॑ञ्जते शु॒भे क॑म् (4)

[*añjyañjate* (samhita): *añji-añjate*: *añji*: (revealing) light (1.36.13, 5.52.15); *añjate*: manifest, heighten, (1.92.1)]

**7.57.4:** O Maruts, may that blazing (weapon) of yours be wide apart from us (1), even if we have done any evil act because of our human nature (2). May we not come under your vast (weapon), O Lords of yajna (3). May you be right-minded and full of gladness towards us (4).

ऋधक् सा वो मरुतो दियुत् अस्तु (1), यद् व आगः पुरुषता कराम (2),  
मा वः तस्याम् अर्पि भूमा यजत्रा (3), अस्मे वो अस्तु सुमतिः चनिष्ठा (4)  
[*chaniṣṭha*: full of gladness, (8.74.8); *rdhak*: wide apart, (10.79.2)]

**7.57.5:** May the Maruts who are without reproach, pure and purifying (2), be delighted in our well-done deeds (or yajna) (1). O Lords of yajna, protect and increase us with right thinking (3). Increasing us with the plenitude, you nourish us (4).

कृते चिदत्र मरुतो रणन्त (1), अनवद्यासः शुचयः पावकाः (2),  
प्र णो अवत सुमतिभिः यजत्राः (3), प्र वाजैभिः तिरत पुष्यसे नः (4)  
[*pra tirate*: increase us, (1.104.4), (5.48.2)]

**7.57.6:** May the Maruts who are praised eat the offerings (1,3). They are the leaders with many names (2). May you give the nectar of immortality to our progeny (4). Bring out the felicities and the opulence associated with the true words (5).

उत स्तुतासो मरुतो व्यन्तु (1), विश्वेभिः नाम-भिः नरो (2), हवींषि (3),  
ददात नो अमृतस्य प्रजायै (4), जिगृत रायः सूनृता मघानि (5)  
[*jigṛta*: bring out (5.40.11);  
*nāmabhiḥ*: names; strangely it is 'waters', for s.]

**7.57.7:** O Maruts who are glorified (1), come to us the illumined seers, with your full protection in the all-forming labour (yajna) (2). You by your own accord increase us by hundreds (3). Do you protect us always by states of happy being (4).

आ स्तुतासौ मरुतो (1), विश्वं ऊती अच्छा सूरिन् सर्वताता जिगात (2),  
 ये नः त्मना शतिनो वर्धयन्ति (3), यूयं पात स्वस्तिभिः सदा नः (4)  
 [sarvatāta: all-forming labour, (6.2.2)]

## 58. Maruts

Rishi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.58.1: Travel all around**

**7.58.2: Birth from Rudra**

**7.58.3: You do not harm creatures in your path**

**7.58.4: Thousand-fold endurance from you**

**7.58.5: We expiate for the sins**

**7.58.6: Perfect hymn**

**Metre: Triṣṭup**

**7.58.1:** Offer your hymns to the host of Maruts who together shower the benefits (1). They are powerful in the seats of heaven (2). By their greatness they pervade the earth and heaven (3). They travel all around heaven undisturbed by the forces of evil (4).

प्र साकम्-उक्षे अर्चता गुणाय (1), यो दैव्यस्य धाम्नः तुर्विष्मान् (2),  
 उत क्षौदन्ति रोदसी महित्वा (3), नक्षन्ते नाकं निर्रतेः अबंशात् (4)

[*nirṛte*: the goddess of evil (everywhere in RV); for S, it is earth; *avamśat*: undisturbed; midworld (S); *nakṣhante*: travel, (10.3.5); *dhāmnaḥ*: seats; abode, (1.87.6); *kṣhodaḥ*: all-pervading, (1.92.12); *kṣhodanti*: pervade, (occurs once);]

**7.58.2:** O Maruts, your birth is from the impetuous and brilliant (Rudra) (1). You are fierce and marching with an abundance of wrath (2). Your vigour (*ojas*) is great (3). Every one who has the vision of the Sun-world is filled with fear at your universal movement (4).

ज॒न्ः चि॒द् वो मरु॒तः त्वे॒ष्येण॒ (1), भी॒मांसः॒ तुवि॒मन्य॒वो अया॑सः (2),  
प्र ये म॒होभिः॒ ओज॑सा॒ उत स॑न्ति (3), बि॒श्वो वो या॒मन् भ॑यते स्व॒र्दक् (4)

7.58.3: O Maruts, rejoice in our perfect hymns (2). Establish the vast strength in us who are opulent (1). In your journey, you do not harm the creatures in your path (3). You increase us with the protection of our desirables (4).

बृ॒हद् वयो॑ म॒घव॑द्भ्यो दधात॒ (1), जुजो॑षन् इत् म॒रुतः॒ सुष्टु॑तिं नः (2),  
ग॒तो न अध्वा॒ वि ति॑राति ज॒न्तुं (3), प्र णः॒ स्या॒र्हाभिः॒ ऊ॒तिभिः॒ तिरे॑त (4)

7.58.4: The wise who are protected by you get felicities in hundreds (1). The one with life-energy protected by you gets thousand-fold endurance (2). The king protected by you kills Vṛtra-demon (3). O shakers of all, may your gifts to us increase (4).

यु॒ष्मा-ऊ॒तो विप्रो॑ मरु॒तः शत॑स्वी (1), यु॒ष्मोतो॑ अवा॒ स॒हुरिः॒ स॒हस्री॑ (2),  
यु॒ष्मोतः॑ स॒म्राट् उ॒त ह॑न्ति वृ॒त्रं (3), प्र तद् वा॑ अस्तु धू॒तयो दे॒ष्णम् (4)

[*sahurīḥ*: enduring, (10.83.4); foe (S)]

7.58.5: I adore the sons of bounteous Rudra (1). May Maruts eagerly come to us again and again (2). May we expiate for the sins (4), committed against the swift (Maruts) (5), either secretly or openly which causes anger in them (3).

तान् आ रु॒द्रस्य॑ मी॒ळ्हुषो॑ विवासे (1), कु॒वित् नंस॑न्ते म॒रुतः॒ पुनः॑ नः (2),  
यत् स॒स्वता॑ जिही॒क्षिरे य॑दात् आ॒विः (3), अ॒व तत् ए॒न ई॒महे॑ (4), तुरा॑णाम् (5)

[*namsanti*: come with eagerness or grace, (occurs once);

*ava īmahe*: expiate; *āvīḥ*: openly;

*sasvartā*: hidden (S); (occurs once);]

7.58.6: The perfect laud has been uttered to the opulent (Maruts) (1). May the Maruts rejoice in this hymn (2). O mighty ones, remove far from us, our enemies (3). Do you protect us always with happy states of being (4).

प्र सा वाचि सुष्टुतिः म॒घोना॑म् (1), इ॒दं सू॒क्तं म॒रुतो॑ जुषन्त (2),  
आ॒रात् चि॒त् द्वेषो॑ वृष॒णो यु॒योत (3), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (4)

## 59. Maruts and Rudra

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.59.1: He whom the gods lead

7.59.2: Offers worship to the supreme

7.59.3: Vasiṣṭha respects all the gods in the host

7.59.4: Increasings of devotee

7.59.5: Come here to drink the Soma

7.59.6: You never err

7.59.7: Beautiful like blue swans

7.59.8: Your most burning heat

7.59.9: Our offering

7.59.10: You tend the house of sacrifice

7.59.11 You are seers with the outer form of Sun

7.59.12 Tryambaka mantra

Metre: 1,3,5, Bṛhatī; 2,4,6, Satobṛhatī; 7-8, Triṣṭup;

9-11, Gāyatrī; 12, Anuṣṭup;

7.59.1: O Agni, Varuṇa, Mitra, Aryaman and Maruts (3), bring peace and bliss to him (4), whom the gods protect in this and this (1), and whom the gods lead (2).

यं त्राय॑ध्व इ॒दमि॒दं दे॒वांसो॑ (1), यं च॒ नय॑थ (2),

तस्मा॑ अग्रे॒ वरु॑ण॒ मित्र॑ अर्य॒मन् म॒रुतः॑ (3), शर्म॑ यच्छत (4)

7.59.2: That worshipper overcomes his foes (2), who is protected by you and worships the gods on appropriate (or auspicious) days (1). He who offers worship to the supreme with great impulsions (impelling forces) (4), increases his habitation (3).

युष्माकं देवा अवसा अहनि प्रिय (1), ईजानः तरति द्विषः (2),  
प्र स क्षयं तिरते वि (3), महीः इषो यो वो वराय दाशति (4)

[*varāya*: supreme, (8.84.4)]

*kṣhayasi*: to stay, to abide, to possess, to rite, (MW); you rule (10.91.3);

Line 3: increases his mastery over all things or the expertise in all things in his/her domain.]

7.59.3: Vasiṣṭha does not overlook even the lowest among you (1). O Maruts, who are desirous (3), may you all drink together the Soma-delight pressed by us (2).

नहि वः चरमं च न वसिष्ठः परिमंसते (1),

अस्माकम् अद्य मरुतः सुते सचा विश्वे पिबत (2), कामिनः (3)

[Line 1: Vasiṣṭha respects all the gods in the group of Maruts, whatever may be their rank.]

7.59.4: Your increasings in battles do no harm to the person (1), who has achieved (his status) with your help, O leaders (2). May your new right thinkings turn towards him (or us) (3). May you who are eager for the drink of Soma come here (4).

नहि व ऊतिः पृतनासु मर्येति (1), यस्मा अराध्वं नरः (2),

अभि व आर्वत् सुमतिः नवीयसी (3), तूयं यात पिपीषवः (4)

[Line 1: Gods increase their powers in their devotees. However the devotee may not be able to withstand the force given. Hence he may be hurt. Line 1 states that this will not happen to devotees who are directly lead by Maruts.

*arādhi*: he has achieved, (1.70.7)]

7.59.5: I give these offerings to you, O Maruts (2). May you, with luminous riches, come here graciously (*su*) to drink the Soma-food (1). Do not go elsewhere (3).



ओ षु घृष्वि-राधसो यातन अन्धांसि पीतये (1),  
 इमा वो हव्या मरुतो ररे (2), हि कं मो षु अन्यत्र गन्तन (3)

[*ghrshve*: luminous one, (4.2.13)]

7.59.6: May you come and grant us the desirable riches (2). May you be seated on the vast seat (of grass) (1). O Maruts, you never err (3). May you rejoice in the sweet Soma offered here along with the *svāhā* call (4).

आ च नो बर्हिः सदत (1), अविता च नः स्पार्हाणि दातवे वसु (2),  
 अस्त्रेधन्तो मरुतः (3), सोम्ये मधौ स्वाहा इह मादयाध्वै (4)

7.59.7: With their bodies hidden, they make themselves beautiful (1), like the blue-backed swans (2). May they descend here (3). May the host of Maruts sit around us (4). May they rejoice in the Soma-sacrifice like the rapturous priests (5).

सस्वः चित् हि तन्व शुम्भमाना (1), आ हंसासो नीलपृष्ठा (2), अपसन् (3),  
 विश्वं शर्धो अभितौ मा नि षेद (4), नरो न रण्वाः सर्वने मर्दन्तः (5)

[*narah*: priests; *sasvah*: hidden]

7.59.8: O Maruts (1), slay with your most burning heat him (5), who is of unbearable fury (2), who wants to smite our knowledge, O shining one (3). He wants to use against us the noose of destruction (4).

यो नो मरुतो (1), अभि दुर्हणायुः तिरः (2), चित्तानि वसवो जिघांसति (3),  
 द्रुहः पाशान् प्रति स मुंचीष्ट (4), तर्पिष्ठेन हन्मना हन्तना तम् (5)

7.59.9: O Maruts, tormentors (of foes), here is the offering (1). May you take pleasure in this along with your protection, O destroyer of foes (2).

सांतपना इदं हविः मरुतः (1), तत् जुजुष्टन युष्माक ऊती रिंशादसः (2)

**7.59.10:** O Maruts, come here (2), with your protection, O great givers (4). You tend the house of sacrifice (1). Depart not (from us) (3).

गृहमेधासु (1), आ गंतु मरुतो (2), माषं भूतन (3), युष्माक ऊ ती सुदानवः (4)

**7.59.11:** O Maruts you are seers; strong in your own strength and have the outer form of Sun (2). We pray (for your presence) in the yajna done here and here (1,3).

इहेह वः (1), स्वतवसः कवयः सूर्यत्वचः (2), यज्ञं मरुत आ वृणे (3)

[*tvacham*: skin; symbolises the outer form that covers the inner being]

**7.59.12:** We adore the Father of the three worlds, Trayambaka (1), (whose grace wafts like) fragrance and who is the increaser of fullness and strength (2). May I be detached from the bondage of Death (4), like the cucumber from the shell (3), but not from immortality (5).

त्र्यम्बकं यजामहे (1), सुगन्धिं पुष्टिवर्धनम् (2), उर्वारुकमिव (3),

बन्धनान् मृत्योः मुक्षीय (4), मामृतात् (5)

[This mantra is in TS (1.8.66.10) and VS (3.6).

*gandha*: fragrance; that which supports (*dha*) the rays (*ga*), i.e., grace.

“The ṛishi aspires towards immortality for himself and for others who have engaged themselves in the inner yajña, the *antar-yajña*. He has a claim for immortality as a child of the Gods, a position he has attained not merely by his endeavors but by the benign grace of the Gods themselves. But this high status of immortality cannot be won and retained by any one without a certain elevation and strength of purity; the utmost that human effort can build up in the direction is inadequate. Only the Divine can promote and shape the requisite all-round

strength and fitness. Again desire, want, greed, and lust bring in their train disappointment, grief, unhappiness, disease and ultimately death. And for those that aspire for immortality, there should be nothing in them which clings to its opposite, viz. death and agents of death. He that would share in the high status above has necessarily to be aloof and separate, even while living, from the envelope of ignorance and darkness that characterize the human world. He should be separate from the shell of the agents of death like a cucumber, says the rishi; he should be like the ripe coconut loosened from its shell, say the saints and sages of later times''. (MPP)

This mantra is the basis for the passage in the Kaṭha Upanishad (6.17) which speaks of extracting the soul from the body as the fibre from a blade of grass.

As pointed out elsewhere, Brahmanaspati of the Rig Veda, the Brahma deity in the Purāṇa, is the creator by the Word; he speeds the formations of conscious being upward to their supreme goal. For the upward movement of Brahmanaspati's formations, Rudra supplies the force. He is the violent One, intolerant of defects and stumbling, the One of whom alone the Vedic rishis have any fear.

The idea, "that Shiva was a later conception borrowed from the Dravidians and represents a partial conquest of the Vedic religion by the indigenous culture it had invaded", is without support in Veda. There is absolutely no support, archaeology or literary, tradition or otherwise for the so-called Aryan invasion of India in ancient times.]

## Section 5: (60-89)

**Sūrya, Mitra-Varuṇa: (60-63), 66; Mitra-Varuṇa: (64-65);  
Ashvins (67-74); Uṣha (75-81)**

### **60. Sūrya, Mitra and Varuṇa Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.60.1: May we abide in the godhead Sūrya**

**Mitra-Varuṇa: 2-12**

**7.60.2: (Sun) beholds the straight and crooked in mortals**

**7.60.3: Seven shining energies**

**7.60.4: Ādityās hew out their paths**

**7.60.5: Separate all the falsehood in us, O Gods**

**7.60.6: Impulse of a will that has right vision**

**7.60.7: Lead the ignorant man to the shore of wideness**

**7.60.8: Our creation and building done in your peace**

**7.60.9: Form the vast world in Sudāsa**

**7.60.10: The greatness of your discerning**

**7.60.11: When one wins right-mindedness**

**7.60.12: Lead us safe through all calamities**

**Metre: Triṣṭup**

### **Sūrya: The Divine Sun**

Man is beset with endless obscurities of nature and well-nigh lost in the darkness of Ignorance and unconsciousness that surrounds him. But there is in him a soul which refuses to be so imprisoned. It aspires for light, creates openings in its enclosing walls by aspiration and will and pushes in the direction of the spiritual light that is above the prevailing psychological darkness. Following the rays of this supernal light,—refusing to be sidetracked by other lesser attractions—one arrives ultimately at the glorious Sun of Truth, the Divine Sun of which the physical sun on earth is a material symbol.

Sūrya is both the highest Light and the highest truth. The light of the physical solar orb seen is the physical form or body of that Divine Sun. To the Vedic ṛishis there is only one universal Deva of which all other names are alike forms and cosmic aspects. Sūrya is the symbol of this universal Deva. He is the soul of all that moves and moves not (1.115.1). (1.50.10) declares Sūrya to be the highest Light of all, the Sūrya attained by the ṛishis. He is the eye of Mitra and Varuṇa, the gods of harmony and vastness (1.115.1). The Sun inside us and Sun outside is covered by darkness, the forces of ignorance. When, by the force of tapas, he wakes up destroying the forces of ignorance, he ascends with his seven shining horses or energies to the utter ocean of the higher existence. He leads us to the Truth and Immortality beyond evil and darkness.

There are 5 complete sūktās to Sūrya and several other mantrās. In this Maṇḍala 7, there are eleven mantrās to Sūrya, spread over Sūktās 60, 62, 63, 66.

The deity Sūrya and the deity Savitr are almost identical when the power of light, the observing of all persons is to be emphasized, the name Sūrya is used. When the idea of creation or dynamics comes in, the name Savitr is used.

There are no separate mantrās for Savitr in this maṇḍala. Recall that the famous Gāyatrī mantra (3.62.10) is addressed to Savitr.

### Mitra-Varuṇa

Mitra is the lord of love and harmony. Varuṇa is the lord of all oceans, the lord of purity and vastness. Mitra cannot do his work of establishing love and harmony among human beings without the aid of Varuṇa. They are 17 complete sūktās addressed jointly to Mitra-Varuṇa, including three in this maṇḍala, 7.61, 64, 65. There are also sūktās addressed to

Varuṇa only and Mitra only. Sūktās 86-89 are addressed to Varuṇa in this Maṇḍala.

Mitra and Varuṇa are seers, they see into the beyond and know what is preparing and what should be effected now. They manifest in a variety of ways, in a number of faculties, e.g. inspiration, intuition, revelation etc., in the seeker, imparting their purity, vastitude, joy and harmony to all his movements. They are not confined to the narrow formations of his sense-mind and ego; the home that they create for themselves in his being is wide and large. In that freedom, in that large and far-seeing vision, they forge for him an infallible discernment between truth and untruth, the pure and the mixed, that does effortlessly the great work of organising the Truth in the being.

The object of Mitra and Varuṇa at work in the seeker is to establish in him the unimpeded workings of Truth. The means they employ to achieve their objective are themselves derived from Truth, wherever they get entry—in whichever part—there they increase the content of Truth. Their horizons in man touch the Truth. All limitations of mind and power are eliminated. And thus they build up for man a boundless, self-effectuating power of Truth.

To achieve a luminous consciousness in the mind, the help of Mitra, the God of Harmony and Joy, and Varuṇa, the Lord of Purity and Vastness, are indispensable. For the workings of the mind are constantly interfered with by the vitiating elements of desire, preference and wrong judgement; there is a lack of coherence and harmony between movement and movement; there is a heavy limitation imposed by the nature of the senses through which the mind feeds itself. Besides there are influences in the world that stand against the full development of the mind in the direction of Truth. To stall all these is invoked the aid of Varuṇa, the Lord of Vastness and

Purity, who breaks down the barriers that limit and eliminate the clinging impurities, of Mitra who works in the purity of Varuṇa to establish his harmonies and joys of happy relations, building up a spontaneous discernment between right and wrong. All mental disharmonies and wrong movements are converted and a harmonious, wide, right action of thought is accomplished.

**7.60.1:** O Sun, (making all) blameless in your rising today (1), you have declared the truth to Mitra and Varuṇa (2). May we abide in the godhead, dear to you, O Aditi (3), and dear to you, Aryaman in all our speaking (4).

यदद्य सूर्यं ब्रवो अनागा उच्यन् (1), मित्राय वरुणाय सत्यम् (2),  
वयं देवत्र अदिते स्याम (3), तव प्रियासौ अर्यमन् गृणन्तः (4)

[Line 1: Same idea is explicitly stated in (4.12.4). "If we have done any evil against you in our human movements of ignorance, make us wholly sinless or blameless before Aditi."

Mitra: Lord of love; Varuṇa: Lord of purity;

Aditi: Mother Infinite; Aryaman: Lord of strength;

*anāgā*: blameless, sinless;

The translation of this hymn is based on the work of (SA, SV), pp. 536-537.]

**7.60.2:** O Mitra, O Varuṇa, this is he that sees for the soul (1), the sun that rises over earth and heaven in the pervading wideness (2). He guards all that is in motion and all that is in stable (3). He beholds the straight things and the crooked in mortals (4).

एष स्य मित्रावरुणा नृचक्षा (1), उभे उदेति सूर्यो अभि ज्मन् (2),  
विश्वस्य स्थातुः जगतश्च गोपा (3), ऋजु मर्तेषु वृजिना च पश्यन् (4)

[*ubha*: two, earth and heaven; *abhijman*: pervading wideness;]

**7.60.3:** This bright one has yoked today seven shining energies in the world of achievements (1). They, the virile powers, bear the Sun on in their clarity (2). He beholds the homes of the soul (Mitra-Varuṇa) and the places of its birth (3,5), like a herdsman who watches over the herd (4).

अयुक्तं सप्त हरितः सधस्थाद् (1), या ईं वहन्ति सूर्यं घृताचीः (2),  
धामानि मित्रावरुणा युवाकुः सं (3), यो यूथेव (4), जनिमानि चष्टे (5)

[Line 3: SA renders Mitra-Varuṇa as the soul since they are the fathers of ṛiṣhi Vasiṣṭha. *śamchaṣṭe*: beholds; *yuvākuḥ*: virile, (1.17.4)]

**7.60.4:** Upward rise your honeyed satisfactions (1); for our Sun has climbed into the ocean of pure light (2). For him the Adityās (children of the infinite) hew out their paths (3); even Mitra, Varuṇa and Aryaman (hew out the path) in one harmony (4).

उद् वाँ पृक्षासो मधुमन्तो अस्थुः (1), आ सूर्यो अरुहत् शुक्रम् अर्णोः (2),  
यस्मा आदित्या अध्वनो रदन्ति (3), मित्रो अर्यमा वरुणः सजोषाः (4)

**7.60.5:** Mitra, Varuṇa and Aryaman (2), are conscious of the much falsehood in the world (1,3). They grow in the house of truth (4); they are strong and invincible sons of infinity (5),

इमे चेतारो अनृतस्य भूरैः (1), मित्रो अर्यमा वरुणो (2), हि सन्ति (3),  
इम क्रतस्य वावृधुः दुरोणे (4), शग्मासः पुत्रा अदितेः अदब्धाः (5)

**7.60.6:** Mitra and Varuṇa are hard to repress (1); by their discernings they give knowledge to him who has no knowledge (2). They bring to him their impulses of a will that has right vision (3). They lead him by a good path beyond the evil (4).

इमे मित्रो वरुणो दूळभासो (1), अचेतसं चित् चितयन्ति दक्षैः (2),  
अपि क्रतुं सुचेतसं वर्तन्तः (3), तिरः चित् अंहः सुपथा नयन्ति (4)



**7.60.7:** With sleepless eyes, they in heaven (1), see and know the man in the earth who is ignorant and lead him (2). In his forward faring he comes to the fathomless pit in the river (3); yet they shall bear him to the other shore of wideness (4).

इमे दिवो अनिमिषा (1), पृथिव्याः चिकित्वांसौ अचेतसं नयन्ति (2),  
प्रब्राजे चित् नद्यौ गाधम् अस्ति (3), पारं नो अस्य विष्पितस्य पर्षन् (4)

**7.60.8:** The peace and the protection and happiness which Aditi (1), Mitra and Varuṇa, give to the servant of yajna (*sudāsa*) (2), in that let us found all our creation and building (3). Let us do no violence to the godhead (4), O who are swift to the journey (5).

यद् गोपावत् अदितिः शर्म भद्रं (1), मित्रो यच्छन्ति वरुणः सुदासे (2),  
तस्मिन् आ तोकं तनयं दधाना (3), मा कर्म देवहेळनं (4), तुरासः (5)

[*toka tanaya*: creation and building;

Line 5: the epithet is used for several gods, Agni in (1.68.5) etc.]

**7.60.9:** He whom Varuṇa upholds (2), puts the hurters away from his altar by the powers of sacrifice (1). O Aryaman, cut away from Sudāsa the hurt and division (3), and form in him that vast other world (*uloka*), O giver of abundance (4).

अव वेदिं होत्राभिः यजेत् रिपुः (1), काः चिद् वरुणध्रुतः सः (2),  
परि द्वेषोभिः अर्यमा वृणक्तु (3), उरुं सुदासे वृषणा उ लोकम् (4)

[*pari vṛṇakti*: cut away; *vṛṣhaṇa*: giver of abundance]

**7.60.10:** A blazing strength and a world of illumination is the coming together of these godheads (1), and they overcome (the foes) by their approaching force which is near (or is hidden) (2). We quiver with the fear of your might (3). Set us at ease with the greatness of your discerning (4).

स॒स्वः चि॒त् हि सं-ऋ॒तिः त्वे॒षि (1), ए॒षाम् अपी॒च्येन॒ सह॒सा सह॑न्ते (2),  
 यु॒ष्मद् भि॒या वृ॒षणो॒ रेज॑माना (3), दक्ष॑स्य चि॒त् म॒हिना मृ॒ळता॑ नः (4)  
 [apīchyam: secret, hidden, (8.39.6), (10.12.8)]

**7.60.11:** When a man by sacrifice wins right-mindedness (1), in the getting of plenitude and in the conquest of the supreme felicity (2), the strong warriors (*arya*), the lords of treasure (*maghvānaḥ*) cling to his heart of emotion (3). They form there the vast for his dwelling-place making it of perfect temper (4).

यो ब्र॒ह्मणे॑ सु॒म॒तिम् आ॒यजा॑ते (1), वा॒जस्य॑ सा॒तौ पर॑मस्य॑ रा॒यः (2),  
 सी॒क्षन्त॑ म॒न्युं म॒घवा॑नो अ॒र्य (3), उ॒रु क्षया॑य च॒क्रिरे सु॒धातु॑ (4)

[*sikṣhanta*: cling; *manyu*: heart of emotion; *arya*: strong warriors; *uru*: vast; *manyum*: heart of emotion; *sudhātu*: of perfect temper, (occurs once)]

**7.60.12:** For you we have made in front (1), this work of the divine representatives (Mitra, Varuṇa) of the yajna (2). Lead us safe through all difficult places (3). Protect us always with constant felicities (4).

इ॒यं दे॒व पु॒रोहि॑तिः यु॒वभ्या॑ (1), य॒ज्ञेषु॑ मि॒त्रावरु॑णौ अ॒कारि॑ (2),  
 बि॒श्वानि॑ दु॒र्गा पि॑पृ॒तं ति॒रो नो॑ (3), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (4)

## 61. Sūrya, Mitra and Varuṇa

**Riṣhi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.61.1:** Sun becomes conscious of the intention of mortals

**7.61.2:** You fill our years with your will of works

**7.61.3:** Protect all with unwinking eye

**7.61.4:** Domains of Mitra-Varuṇa

**7.61.5:** Truths occult exist not for the ignorant

**7.61.6:** Take joy in the works of soul-thoughts

**7.61.7:** Take us across calamities

**Metre:** Triṣṭup

[In this sūkta of 7 mantrās, the first one is to Sūrya and other six to Mitra-Varuṇa.]

**7.61.1:** Sun rises up, having fair front, and spreads (his light) (2). He makes us have the vision of Mitra and Varuṇa (1). He beholds all beings (3), and becomes conscious of intention of mortals (4).

उद् वां चक्षुर्वरुण (1), सुप्रतीकं देवयो एति सूर्यः ततन्वान् (2),  
अभि यो विश्वा भुवनानि चष्टे (3), स मन्युं मर्त्येषु आ चिकेत (4)

[*chakshuh*: usual meaning eye. Its meaning here is 'vision' as indicated by KS in his note on (1.115.1).

Line 1: When Sun rises, he also brings to our vision the power of love (Mitra) and power of purity (Varuṇa).

*manyu*: intention; the meaning of 'wrath' is inappropriate]

**7.61.2:** To you Mitra-Varuṇa, the possessors of truth (1), who are heard afar, the illumined seer sends forward (*pra*) his hymns of praise (2). O doers of good deeds, you increase (the powers of) the mantrās (3). By your will of works, may you fill our years (with benefits) (4).

प्र वां स मित्रावरुणौ ऋतावा (1), विप्रो मन्मानि दीर्घश्रुत् इयति (2),  
यस्य ब्रह्माणि सुक्रतू अवाथ (3), आ यत् क्रत्वा न शरदः पूजैथे (4)

[Line 2: *dirghashrut*: see note in (7.16.8)]

**7.61.3:** O Mitra-Varuṇa, you have exceeded (*pra*) the wide earth (1), and the great and mighty heaven (2). You have placed your spies in the growths of earth and peoples (4). They go separately (5). You protect (all) with unwinking eye (6), O bounteous ones (3).

प्र उरोः मित्रावरुणा पृथिव्याः (1), प्र दिव ऋष्वाद् बृहतः (2), सुदानू (3),  
स्पशौ दधाथे ओषधीषु विक्षु (4), ऋधक् यतो (5), अनिमिषं रक्षमाणा (6)

**7.61.4:** I will praise the domains (or lustres) of Mitra and Varuṇa (1). Their force presses apart the two worlds with might (2). May the non-sacrificers pass their months as men without hero-force (3). May he whose heart is set on sacrifice extend his strength (4).

शंसा मित्रस्य वरुणस्य धाम (1), शुष्मो रोदसी बद्धे महित्वा (2),  
अयन् मासा अयज्वनाम् अवीराः (3), प्र यज्ञमन्मा वृजनं तिराते (4)

[*dhāma*: lustre, (6.2.9); domain (4.5.4); *vrjana*: strength; *avīrah*: men without hero-force, (7.4.6)]

**7.61.5:** O wise and mighty (1), in these (non-sacrificers), there is not the wonder nor the occult power (2). The harms of things cling to the falsehoods of mortals (3). The truths occult exist not for the ignorant (4).

अमूरा विश्वा वृषणौ (1), इमा वां न यासु चित्रं ददृशे न यक्षम् (2),  
द्रुहः सचन्ते अनृता जनानां (3), न वां निष्यानि अचिते अभूवन् (4)

[*druhaḥ*: doer of harm, one who betrays; *chitra*: wonder; *yakṣham*: occult power, (4.3.13); *niṣyāni*: secrets, occult truths; Line 2: in these: in these non-sacrificers or non-givers described in verse 4.

Line 4: The world that we live in and see around us is not the whole of the universe. Things, forms, events are not entirely what they appear to be. Behind the seen there is much that is unseen; looming over the patent is the occult. Physical Nature is only a front behind which there is a whole world or series of worlds, each less gross and more subtle than the others, a vast organization with its own laws, process and movements. In fact what happens on the material plane is a result of workings on these other, occult planes of existence. But this occult side of life is not open to the physical eye blinded by ignorance. One has to awake in knowledge, develop the inner vision, before one comes to know the truths of the occult order of things.]

**7.61.6:** With prostrations of surrender I will consecrate for you the sacrifice (1). Being oppressed, we invoke you two, Mitra-Varuṇa (2). (These) new thoughts are brought forward (*pra*) for the hymn to you (3). May you take joy in works of soul-thoughts (4).

समुं वां यज्ञं मह्यं नमोभिः (1), हुवे वां मित्रावरुणा सबाधः (2),  
प्र वां मन्मानि ऋचसे नवानि (3), कृतानि ब्रह्म जुजुषन् इमानि (4)

[*samu mahayam*: to consecrate, offer with worship;]

**7.61.7:** O Mitra-Varuṇa, formed has been (2), this hymn and is placed in your front in the pilgrim-rite, O gods (1). Take us across all calamities (3). Do you protect us always with states of happy being (4).

इयं देव पुरोहितिः युवभ्यां यज्ञेषु (1), मित्रावरुणौ अकारि (2),  
विश्वानि दुर्गा पिपृतं तिरो नौ (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*akāri*: has been formed, (4.6.11); *puru-hitiḥ*: placed in front]

## 62. Sūrya, Mitra and Varuṇa

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.62.1:** Doer of perfect deeds

**7.62.2:** Declare us to be free of sin

**7.62.3:** Healing powers in thousands

**7.62.4:** Wrath of Varuṇa

**7.62.5:** We live by your grace

**7.62.6:** Let our paths be fair and easy to traverse

**Metre:** Triṣṭup

[The first two mantrās are for Sūrya.]

**7.62.1:** Sūrya spreads upwards his vast and numerous rays (1). (He also spreads them) over all the births of the human beings (2). He is seen by all shining in the heaven (3). He is created by the supreme will (4). For the doers of work, he has become one who does perfect deeds (5).

उत् सूर्यो बृहत् अर्चीषि अश्रेत् पुरु (1), विश्वा जनिम मानुषाणाम् (2),  
समो दिवा ददृशे रोचमानः (3), क्रत्वा कृतः (4), सुकृतः कर्तृभिः भूत् (5)

[Line 2: The meaning is that the birth of a human being is possible only by the power of the spiritual Sun.

*kartṛbhiḥ*: doers of work *sukrataḥ*: doer of perfect deeds;]

**7.62.2:** O Sūrya, may you rise up and come in our front (1), along with the stoma hymns and the journeyings of your white horse (2). Declare us to be free of sin to Mitra, Varuṇa (3), and Aryaman and Agni (4).

स सूर्यं प्रति पुरो न उद् गां (1), एभिः स्तोमैभिः एतशेभिः एवैः (2),  
प्र नो मित्राय वरुणाय वोचो अनागसो (3), अर्यम्णे अग्रयै च (4)

[Sūrya sees and knows everything. The other gods accept his judgement regarding us. See lines 3,4 in (7.62.4).

*etasha*: white horse, (6.15.5);

*evaiḥ*: journeyings (4.2.12), gallopings (10.6.6)]

**7.62.3:** Mitra, Varuṇa and Agni are the possessors of truth (2). May they, the healing forces, give us (the healing powers) in thousands (1). May the gods of delight bring us the highest illuminations (3). May the gods who are praised by us fulfill all our desires (4).

वि नः सहस्रं शुरुधौ रदन्तु (1), कृतावानो वरुणो मित्रो अग्निः (2),  
यच्छन्तु चन्द्रा उपमं नो अर्कम् (3), आ नः कामं पूषुरन्तु स्तवानाः (4)

[*arka*: ray, (3.26.7), illuminations (6.4.6), songs of illumination (5.5.4); (food for S);

*upāmam*: highest, (5.3.3); *shurudhaḥ*: healing forces, (10.122.1);]

7.62.4: O Heaven and earth, who are infinite, protect us (1). O mighty powers, your perfect births are well-known (2). May we not incur the wrath of Varuṇa and of Vāyu (3), and also of Mitra, who is the beloved of all persons (4).

द्यावाभूमी अदिते त्रासीथां नो (1), ये वाँ जज्ञुः सुजनिमान ऋष्वे (2),  
मा हेळै भूम वरुणस्य वायोः (3), मा मित्रस्य प्रियतमस्य नृणाम् (4)

7.62.5: O Strong One, spread wide your arms (with your increasings) so that we may live (1); fertilize for us the paths of Ray-Cows with light or clarities (2). May our people hear (your greatness), O youthful ones (3). O Mitra and Varuṇa, may you listen (*shrutam*) to these calls of ours (4).

प्र बाहवाँ सिसृतं जीवसे न (1), आ नो गव्यूतिम् उक्षतं घृतेन (2),  
आ नो जनै श्रवयतं युवाना (3), श्रुतं मे मित्रावरुणा हवेमा (4)

[Also in TS (1.8.22.9); *ghṛta*: light, clarities; *gavyūti*: path of Ray-cows, (10.80.6);

The idea is that Mitra and Varuṇa should come to us to make us lead a better life. They are requested to impregnate the paths of our life with clarities so that we may proceed forward clearly.

Line 2 here is similar to a part of (3.62.16) due to Vishyāmitra.]

7.62.6: Now may Mitra, Varuṇa, and Aryaman (1), grant the supreme good to us ourselves and to our creations (2). Let all our paths be fair and easy to traverse (3). Do you protect us evermore with states of happy being (4).

नू मित्रो वरुणो अर्यमा (1), नः त्मनै तोकाय वरिबो दधन्तु (2),  
सुगा नो विश्वा सुपथानि सन्तु (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Mitra, Varuṇa, Bhaga and Aryaman are the four great and active solar powers. They are respectively lord of luminous harmony, lord of pure wideness, divine enjoyment and exalted power.]

### 63. Sūrya, Mitra-Varuṇa

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.63.1: Sūrya is the delight of perfection for all

7.63.2: Great ocean of the light of intuition

7.63.3: This god Savitṛ satisfies our desires

7.63.4: Impelled by Sun, all perform assigned works

7.63.5: Immortals have made a way for him

Metre: Triṣṭup

7.63.1: He rises up, felicitous and all-seeing (1). Sūrya is the delight of perfection for all human beings (2). He makes all have the vision of Mitra and Varuṇa (3). He completely scatters the darkness and ignorance spread out like a skin (4).

उद्वैति सुभर्गो विश्वचक्षाः (1), साधारणः सूर्यो मानुषाणाम् (2),  
चक्षुः मित्रस्य वरुणस्य देवः (3), चर्मैव यः समविव्यक्त तमांसि (4)

[*sādharaṇam*: delight (*raṇam*) of perfection (*sādhū*)]

7.63.2: Up rises the rouser of the people (1). (There is) the great flood of the light of intuition of Sūrya (2). He desires to turn the wheel common to all (3). Etāsha, yoked to the car, draws along (the wheel) (4).

उद्वैति प्रसवीता जनानां (1), महान् केतुः अर्णवः सूर्यस्य (2),  
समानं चक्रं परि-आविवृत्सन् (3), यदैतशो बहति धूर्षु युक्तः (4)

[*aṇavaḥ*: flood; as in *aṇa* in (1.3.12); ray of intuition, (3.2.3);]

7.63.3: Shining forth, from the lap of the dawns (1), he rises and is delighted by the adoration (of singers) (2). This god Savitṛ satisfies our desires (3). He limits not the lustres that is common to all (4).

विभ्राजमान उषसाम् उपस्थात् (1), रेभैः उद्वैति अनुमद्यमानः (2),  
एष मे देवः संबिता चच्छन्द (3), यः समानं न प्रमिनाति धाम (4)



[*chachchhanda*: satisfies desires (S), (occurs only once);  
*dhāma*: lustres, (6.2.9); *udeti*: rises;]

**7.63.4:** The golden (Sun), wide-seeing rises from the heaven (1). Blazing, he crosses into the good which is far-away (2). Now all persons impelled by the Sun, proceed forward (3), and perform the assigned works (4).

दिवो रुक्म उरुचक्षा उदैति (1), दूरेअर्थः तरणिः भ्राजमानः(2),  
 नूनं जनाः सूर्येण प्रसूता अयन् (3), अर्थानि कृणवन् अपांसि (4)

**7.63.5:** Since the immortals have made a way for him (1), he follows his path like a flying eagle (2). When the sun has risen (3), may we worship you with the prostration of surrender (4), along with offerings to you two, O Mitra-Varuṇa (5).

यत्रा चक्रुः अमृता गातुम् अस्मै (1), इयेनो न दीयन् अन्वेति पार्थः (2),  
 प्रति वां सूर उदिते (3), विधेम नमोभिः (4), मित्रावरुणा उत हव्यैः (5)

**7.63.6:** Same as (7.62.6)

## 64. Mitra and Varuṇa

**Riṣhi:** Vasishṭhaḥ Maitrāvaruṇiḥ

**7.64.1:** You give a shape to mental clarity

**7.64.2:** Send down to us the goddess Iḷa and the rain

**7.64.3:** Lead us to That by perfect paths

**7.64.4:** Fashion a chariot by mind

**7.64.5:** Bring out multiple powers of mind by stoma

**Metre:** Triṣṭup

**7.64.1:** You are the masters of the earth, mid-world and heaven (1). You give a form (or shape) to the (mental) clarity (2). May Varuṇa, the king of happy worlds take pleasure in our offering (3,5). May Mitra and Aryaman of perfect birth (do so) (4).

दिवि क्षयन्ता रजसः पृथिव्यां (1), प्र वाँ धृतस्य निर्णिजो ददीरन् (2),  
हव्यं नो (3), मित्रो अर्यमा सुजातो (4), राजा सुक्षत्रो बरुणो जुषन्त (5)

[*nirñijah: niññijah:* shape, form, (8.19.23);

*sujātāh:* of perfect birth, (7.1.15), (5.6.2)

Aryamān: deity of exalted power;]

7.64.2: Mitra and Varuṇa are the shining kings and the guardians of the great truth (1). (May they), strong warriors, lords of the ocean, come down in our front (2). O Mitra and Varuṇa, generous givers, send down to us (goddess) Iḷa (3,5), and even the rain of heaven (4).

आ राजाना मह ऋतस्य गोपा (1), सिन्धुपती क्षत्रिया यातम् अर्वाक् (2),  
इळां नो मित्रावरुणोत (3), बृष्टिमव दिव (4), इन्वतं जीरदानू (5)

[*maha ṛtasya:* the great truth; the truth of the Mahas, the fourth plane; *iḷā:* goddess of revelation;]

7.64.3: May the gods and masters Mitra, Varuṇa and Aryaman (1), lead us along the perfect paths to That (*tat*) (2). Since Āryaman (*ariṇ*) is declared to be the perfect donor (3), may we enjoy in our impulsions along with the protecting gods (4).

मित्रः तन्नो बरुणो देवो अर्यः (1), प्र सार्धिष्टेभिः पृथिभिः नयन्तु (2),  
ब्रवद् यथा न आत् अरिः सुदासं (3), इषा मदेम सह देवगोपाः (4)

[*sudāsa:* perfect giver (5); *aryaḥ:* nobles, masters, warriors;

*sādhiṣṭhebhīḥ:* perfect, complete, (1.58.1)]

7.64.4: O kings Mitra and Varuṇa, anoint that person with mental clarity (3), and satisfy him with a happy abode (4), who fashions a chariot for you by his mind (1), and makes the supporting high raised (paths) by his thoughts (2).

यो वां गतं मनसा तक्षत् (1), एतम् ऊर्ध्वा धीतिं कृणवद् धारयत् च (2),  
उक्षेयां मित्रावरुणा घृतेन ता राजाना (3), सुक्षितीः तर्पयेधाम् (4)

[*ūrdhvam*: high raised, high uplifted, (1.36.14), (10.70.1)]

**7.64.5:** For you, Mitra and Varuṇa and to Aryaman, this affirming laud (1), which is like pure Soma delight has been set to motion like Vāyu (2). Foster the thoughts (3). Bring out the multiple powers of the mind (4). Do you protect us always with states of happy being (5).

एष स्तोमौ वरुण मित्र तुभ्यं (1), सोमः शुक्रो न वायवे अयामि (2),  
अबिष्टं धियो (3), जिगृतं पुरंधीः (4), यूयं पात स्वस्तिभिः सदा नः (5)

[Lines 3,4 same as a part of (4.50.11); *vāyave*: the ever-moving Aryaman (S); *aviṣṭam*: foster; *ayāmi*: set in motion, (6.11.5); *puramdhi*: mind's multiple powers, (10.30.1); *jigrtam*: bring out, (7.97.9)]

## 65. Mitra and Varuṇa

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.65.1:** Victorious against forces of ignorance

**7.65.2:** Energise our dwellings

**7.65.3:** Bridge over falsehood

**7.65.4:** Fill persons with beautiful streams of energies

**Metre:** Triṣṭup

**7.65.1:** When the Sun has arisen (1), I invoke by hymns Mitra and Varuṇa who have purified judgement (2). Their might which is imperishable and supreme (3), is victorious in all conflicts against the forces of ignorance (4).

प्रति वां सूर उदिते (1), सूक्तैः मित्रं हुवे वरुणं पूतदक्षम् (2),  
ययोः असुर्यम् अक्षितं ज्येष्ठं (3), विश्वस्य यामन् आचिता जिगत्तु (4)

[*yāman*: battles, (6.15.5); *pūதாகsham*: purified judgement, (1.2.7)]

**7.65.2:** They (Mitra and Varuṇa), who are mighty are the masters amidst the gods (1). They energise our dwelling places (2). O Mitra and Varuṇa, may we attain you (3). May you nourish us whether you are in heaven (or earth), whether it is day (or night) (4).

ता हि देवानाम् असुरा तौ अर्या (1), ता नः क्षितीः करतम् ऊर्जयन्तीः (2),  
अश्याम मित्रावरुणा वयं वां (3), द्यावा च यत्र पीपयन् अर्हा च (4)  
[*ūrjayantī*: energised, (3.7.4); *aryāḥ*: masters, (1.70.1)]

**7.65.3:** You hold many cords of bondage (1). You are the bridge over the falsehood (2). (You) are hard to approach for the enemy of the mortal (3). O Mitra and Varuṇa, by your path of truth (4), may we cross over the calamities just as the boats (cross) the waters (5).

ता भूरिपाशौ (1), अनृतस्य सेतू (2), दुः-अत्येतू रिपवे मर्त्याय (3),  
ऋतस्य मित्रावरुणा पथा (4), वाम् अपो न नावा दुरिता तरिम (5)

[The bridge over falsehood uses only the path of truth.

There are at least ten mantrās in RV where the analogy of boat travel is used to cross calamities.]

**7.65.4:** O Mitra-Varuṇa, come to (our yajna with) beloved offerings (1), having light (or clarity), wide pasture of Ray-cows, and sprinkled with the words of revelation (2). Who here can present you with such excellent offerings (3)? Fill the people full with the beautiful stream of energies (water) (4).

आ नो मित्रावरुणा हव्य-जुष्टिं (1), घृतैः गव्यूतिम् उक्षतम् इक्षाभिः (2),  
प्रति वाम् अत्र वरमा (3), जनाय पृणीतम् उदनो दिव्यस्य चारौः (4)

[*juṣṭim*: beloved; *prṇītam*: fill full, (5.5.5); *gavyūti*: wide pasture of Ray-cows, (5.66.3); stall of Ray-cows (1.25.16);  
*udna*: waters, (1.112.12);]

**7.65.5:** Same as (7.64.5)

**66. Ādityās, Mitra, Varuṇa and Sūrya**  
**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**Mitra-Varuṇa: 1-3**

- 7.66.1: They have many births**  
**7.66.2: Perfect in discernment**  
**7.66.3: They perfect the thoughts of adorers**

**Ādityās: 4-13**

- 7.66.4: They bring the desirables**  
**7.66.5: Purification from sin**  
**7.66.6: Self-rulers (*svarāṭ*)**  
**7.66.7: Destroyers of foes**  
**7.66.8: Might which does not harm good persons**  
**7.66.9: O Mitra-Varuṇa, may we be yours**  
**7.66.10: You have laboured out the three discoveries of knowledge**  
**7.66.11: Established year, month, yajna and riks**  
**7.66.12: We meditate with hymns on you**  
**7.66.13: Born of truth and increasers of truth**

**Sūrya: 14-16**

- 7.66.14: Beautiful Sun rises**  
**7.66.15: Lord of what moves and what stands still**  
**7.66.16: May we see for a hundred autumns**

**Mitra-Varuṇa: 17-19**

- 7.66.17: Inviolable Varuṇa and luminous Mitra**  
**7.66.18: You destroy foes on all sides**  
**7.66.19: Take pleasure in our offerings**  
**Metre: 1-9, 17-19, Gāyatrī; 10, 12, 14, Brhatī; 11, 13, 15, Satobṛhatī (12/8/12/8); 16, Purauṣṇik (12/8/8);**

**7.66.1:** May this happy affirming laud (*stoma*) (accompanied) with our obeisance approach you (2), Mitra-Varuṇa who have many births (1,3).

प्र मित्रयोः वरुणयोः (1), स्तोमौ न एतु शूष्यः नमस्वान् (2), तुविजातयोः (3)

**7.66.2:** The gods uphold them who are perfect in discernment, with Dakṣha as their father (1), mighty and great (2).

या धारयन्त देवाः (1), सुदक्षा दक्षपितरा (2), असुर्याय प्रमहसा (3)

[*sudakṣhaḥ*: perfect in discernment, (5.11.1)]

**7.66.3:** Mitra and Varuṇa are the protectors of our bodies and dwellings (1). May they perfect the thoughts of the adorers (2).

ता नः स्तिषा तनूपा वरुण (1), जरितृणाम् मित्रं साधयन्त धियः (2)

[The next 10 mantrās adore the four great solar deities, Mitra, Varuṇa, Bhaga and Aryaman.]

**7.66.4:** When the sun rises today (1), may Mitra who is blameless, Aryama, Savitṛ and Bhaga bring forth for us the things (of our desires) (2).

यद्य सूर उदिते (1), अनागा मित्रो अर्यमा सुवार्ति सविता भगः (2)

[*suvāti*: brings forth, (5.42.3)]

**7.66.5:** O lavish givers, you are protectors of our dwelling when we are in the march (1). You purify us from sin (2).

सुप्रावीः अस्तु स क्षयः प्र नु यामन् सुदानवः (1), ये नो अंहो अतिप्रिप्रति (2)

**7.66.6:** They are self-rulers (1). The great kings have mastery (3), over the law of workings of the invincible (mother) Aditi (2).

उत स्वराजो (1), अदितिः अदन्धस्य व्रतस्य ये (2), महो राजान ईशते (3)

[*Ishate*: have mastery, (1.36.16); *svarāja*: self-ruler, (1.36.7)]

**7.66.7:** When the sun has risen (1), I proclaim Mitra, Varuṇa (2), and Aryaman, as the destroyer of foes (3).

प्रति वां सूर उदिते (1), मित्रं गृणीषे वरुणम् (2), अर्यमणं रिशादसम् (3)  
[*grṇīshe*: I proclaim, (7.6.4)]

7.66.8: May these thoughts along with golden riches (1), result in the might which does not harm (2). May it win purity for the sages (3).

राया हिरण्यया मतिः इयम् (1), अवृकाय शर्वसे (2), इयं विप्रा मेधसातये (3)  
[*matih*: thoughts, (10.6.5); *vṛka*: wolf (that which tears);  
*avṛka*: that which does not tear or harm; untorn, (6.4.4);  
*medhasātaye*: (alt.) for the getting of sacrifices, (8.40.2);  
winning of purity, (8.71.5)]

7.66.9: O Divine Varuṇa, may we be yours (1). O Mitra, may we be yours along with the illumined seers (2). We meditate on the impulsion and the Sun-world (3).

ते स्याम देव वरुण (1), ते मित्र सूरिभिः सह (2), इषं स्वश्च धीमहि (3)  
[*svaḥ*: Sun-world, (7.10.2)]

7.66.10: You (Ādityās) are many, (are the) eyes of the Sun (1), Agni-tongued and increasers of truth (2). By thinkings, you have laboured out the three discoveries of knowledge (3), and all the encompassing things (3).

बहवः सूरचक्षसो (1), अग्निजिह्वा ऋतावृधः (2),  
त्रीणि ये येमुः विदथानि धीतिभिः (3), विश्वानि परिभूतिभिः (4)  
[*paribhūḥ*: encompassing, (10.12.2); *paribhūtibhiḥ* (occurs once);  
*yemuḥ*: laboured out, (4.2.14)]

7.66.11: They (Ādityās) have established the year, the month, the day, the yajna, the night and the ṛk mantrās (1). The kings Varuṇa, Mitra and Aryama enjoy unrivalled might (2).

वि ये दधुः शरदं मासम् आत् अहः यज्ञम् अक्तुं चात् ऋचम् (1),  
अनाप्यं वरुणो मित्रो अर्यमा क्षत्रं राजान आशत (2)

7.66.12: Today at sunrise we meditate on you with hymns (1).  
O Varuṇa, Mitra, Aryama, observe us (2). You are the  
charioteers of truth (3).

तद् वो अद्य मनामहे सूक्तैः सूर उदिते (1),  
यत् ओहते वरुणो मित्रो अर्यमा (2), यूयम् ऋतस्य रथ्यः (3)

[*ohate*: observe, (8.40.11); carry, (7.16.11);

*manāmahe*: we meditate, (5.13.2)]

7.66.13: (O Ādityās), you are the possessors of truth, born of  
truth and increasers of truth (1). (You are) fierce and the  
enemies of persons of falsehood (2). O leaders, may we be in  
the blissful state with most-auspicious dwellings (granted by)  
you (3), along with other illumined sages (4).

ऋतावानं ऋतजाता ऋतावृधौ (1), घोरासौ अनृतद्विषः (2),  
तेषां वः सुम्ने सुच्छर्दिः तमे नरः स्याम (3), ये च सूर्यः (4)

[*chhardi*: house, (6.15.3); *suchchhardi-tama*: occurs once]

### Sūrya: (14-16)

7.66.14: Up rises the beautiful body (of Sun) (1), on the near  
margin of the heaven (2). The divine steed bears the Sun fast  
(3), so that the Sun can be seen well by everyone (4).

उदु त्यद् दर्शतं वपुः (1), दिव एति प्रतिहरे (2),  
यत् ई आशुः वहति देव एतशो (3), विश्वस्मै चक्षसे अरम् (4)

[*etasha*: steed of Sun; *āshu*: swift; *aram*: well]

7.66.15: (Sūrya) is the lord of what moves and what stands  
still (2). He shines on all the worlds equally (3), crest by crest  
(1). For the sake of right movement, the seven sisters (4), bear  
the Sun in the luminous car (5).



शीर्ष्णः शीर्ष्णो (1), जगतः तस्थुषः पतिं (2), समया विश्वमा रजः (3),  
सप्त स्वसारः सुविताय (4), सूर्यं बहन्ति हरितो रथे (5)

[*harita*: luminous, green; *shīrṣha*: crest, (he is) the supreme;  
Line 1: (alt.): He is supreme among all the great]

7.66.16: That eye, divinely placed, rising high and bright (1),  
may we see for a hundred autumns (2). And may we live (for  
seeing the glory) for a hundred autumns (3).

तत् चक्षुः देवहितं शुक्रम् उत्-चरत् (1),  
पश्येम शरदः शतं (2), जीवेम शरदः शतम् (3)

[Lines 2,3: are also in Atharva Veda (19.67.1,2). This sūkta AV  
(19.67) has eight mantrās commonly recited at daybreak]

7.66.17: O Varuṇa, who is inviolable, come with the seer-  
wisdoms (1), with luminous Mitra (2), to the drink of the Soma-  
delight (3).

काव्येभिः अदाभ्या आयातं वरुण (1), द्युमत् मित्रश्च (2), सोमपीतये (3)

[*kāvyena*: with seer-wisdom, (10.91.3); *dyumati*: luminous,  
(5.11.1);]

7.66.18: O Mitra and Varuṇa, who are free of harm, come  
from your seat in the heaven (1), to drink the Soma-delight (2);  
you destroy foes on all sides (3).

दिवो धामभिः वरुण मित्रश्चा यातम् अद्रुहा (1),  
पिबतं सोमम् (2), आतुजी (3)

[*tujan*: destroy foes, (1.61.6); *ātuji*: occurs once]

7.66.19: O Mitra and Varuṇa, leaders, may you come and take  
pleasure in our offerings (1). May you drink the Soma-delight,  
O increasers of truth (2).

आ यातं मित्रावरुणा जुषाणौ आहुतिं नरा (1), पातं सोमम् ऋतावृधा (2)

### Ashvins: Gods of bliss and healing: (67-74)

Ashvins are the twin Divine Powers whose primary function is to effect action and enjoyment. About fifty Sūktās are dedicated to Ashvins in the entire RV. They are commonly referred to as “*madhumān*” (4.45.1), full of honey or the Delight of Existence. “Of all the Gods, they are most ready to come to man and create for him ease or bliss. Hence they are called as ‘*shubhaspati*’, the guardians of Bliss, (1.34.6). Their action is to guide the humans across the travails and obstacles in the physical, vital or mental aspects of everyday life to the Supreme Beatitude characterized by bliss or honey. Arising from the ocean of Infinite Existence and endowed with Truth-Force, they are doers of action in superb thought. In the human mentality they acquire and hold the delight and treasures of the life supreme by means of a special thought power. They effectuate in man the luminous power of impulsion needed for great action.” (KS)

Recall that in Veda, the vital principle (*prāṇa*) along with its counterpart in the individual is the source of all the energies of the humans. The physical world *anna* is insentient; the mental world (*mana*) consists of the world of thought, the information gathered by the sense organs, the subjective judgements, intellectual analysis, etc. The vital activities in man cover a broad range. They include the lower vital movements such as small desires, creature comforts, petty ambitions, jealousy, etc. The higher vital deals with movements like courage, nobility, self-giving, capacity for self-sacrifice for the sake of others, the urge for beauty and harmony at all levels, etc. Ashvins energize and propel forward all the higher vital movements. They put forth also the energies which dampen or reduce the effect of lower vital movements like desire and anger which may lead to physiological and psychological illness; the fear of old age, death, etc.

Their principle characteristic is their capacity for enjoyment and bestowing enjoyment on the humans. We recall that in Veda, honey or Soma always symbolizes the delight of existence which pervades all manifestation. The reason for the existence of every action, every object, is the delight behind it which holds it together. All the Gods are lovers of honey or Soma; the Seers repeatedly pray for the Gods to come and accept the Soma that is being released in all their actions. The Ashvins not only seek honey everywhere but they also distribute the honey to all the human seekers. In their car they carry the three categories of satisfying delights: satisfactions for the physical body, satisfactions of vitality and satisfactions of mind; and these are given to the human engaged in self-giving (yajña).

### **Ashvins as Divine Physicians**

A corollary of their activity in distributing the honey to the seeker is their work as Divine Physicians who render relief to the human aspirants in curing their diseases, both physical and psychological. The adverse forces in nature, especially in the vital, both individual and cosmic, are opposed to the human attempts in rising to the higher levels of consciousness; obstacles are introduced in his/her path in the form of physical or psychological ailments. The medicaments of Ashvins remove these illnesses.

In the Sūktās (1.116) through (1.119) by the Seer Kakṣhivān, there are numerous instances of the help in healing given by Ashvins to various persons in various contexts. We will consider some healing mantrās. “O Nāsatyas, you raised up the well and made the door curved so that abundant riches flowed like water for thirsty Gotama’s drink”, (1.116.9). “Well” in the above quote symbolises the physical body which is hidden in the waters of the lower vital currents characterised

by anger, greed, etc. Ashvins uplift the physical body and open the doors which are blocking the flow of the spiritual current from above, the *sahasrāra* centre of the *tāntrik* tradition. Once the door is opened, these spiritual riches automatically flow into the Rīṣhi. Clearly neither the thirst of Gotama nor the drink are physical, but psychological.

In Vedic yoga, the energies of demonic foes harass the Rīṣhi engaged in the inner yajña. One such Rīṣhi is Atri who is the recipient of the grace of Ashvins, as indicated in the following mantra. "O Ashvins, you quenched with cold the (inward) burning fires, you gave him the nourishing stuff; Atri, cast downward in the dark cavern, you restored with his hosts (senses) to well-being" (1.116.8). The burning fires refer to the internal heat characterised by physical ailments like fever or psychological ailments caused by the lower vital movements such as anger, sex, tasty palate, etc. Ashvins cool down the heated senses. Similarly, the Rīṣhi finds himself in a psychological cavern devoid of Light and Ashvins restore him back to Light and also expose his sense organs (*gāṇa* or hosts), both internal and external, to Light and well-being.

"You rescued Rebha cast amidst waters; you made the (maimed) Rīṣhi whole with your healing skills like a wounded steed", (1.117.4), (1.117.9).

The waters as before refer to the lower vital currents. Ashvins raise up the Seer immersed in these currents. They heal all his wounded parts just like healing a wounded steed. Again the wounds here are both physical and psychological. The characteristic of Ashvins is to endow an integral perfection on the Seer, i.e., making the maimed Rīṣhi whole.

### Limitations of Old Age

Ashvins also have the power of freeing persons from the limitations of old age. "O Nāsatyās, you stripped old age from the aged Chyavana as if it were mail (armour). You prolonged his life and made him husband of youthful maidens", (1.116.10). "Maidens" symbolize the potential unmanifested powers within a person waiting to be manifested. "Becoming their husband" means manifesting these powers. The Ashvins are full of honey of the Delight of Existence. Bestowing this honey on a person rejuvenates all the parts of the being and the conditions and symptoms of old age are removed in one stroke like a dress or armour. The analogy of armour or mail also indicates that old age is not easy to break up. "May I, enjoying life with all senses active, enter old age as a master his house", (1.116.25). When a master enters his own home, all the persons obey and love him and all the objects are at his command. Similarly, even in old age, the Rishi prays that he may be in command of all his facilities including physical, mental and spiritual. Another mantra (1.119.7) states, "you restored Vandana worn out with old age; by his lauds he brought forth the sage (Vāmadeva) from the womb". Here the poet is not referring to the physical delivery of a child from a mother's womb. In the Veda, birth of a child from a womb always symbolizes the manifestation of the power of Godhead in man. To be in the womb means that the power is only potential and unmanifested. The Ashvins help in manifesting this power. In this sense they bring forth the Seer from the womb. In the Veda and Upanishad, "*hiranya garbha*" (golden womb) indicates the cosmic condition in which all the things that have to be manifested are in a seed condition, ready to manifest. Since each power is divine and is shining, it is called golden.

### Leaders of the Journey

There are several mantrās which describe the Ashvins as the leaders of the journey. They lead the human aspirants from the present state of confusion and unhappiness to the other shore of happiness. Ashvins are commonly called as *nāsatyās*, the leaders of movement (derived from the word 'nas', to move). "With the honey, you gladden the movements and its paths", (4.45.3). "By the action of Ashvins, man's progress toward beatitude becomes itself beatific; all his travail and struggle and labour grows full of divine delight... By the growing law of Truth in the mental and physical consciousness we finally arrive beyond the mind and body to the superconscient Truth", (Sri Aurobindo, sv, p. 320). "By force of Nature's self-arranging, you move consciously along all paths", (4.45.6). "The fit path was ready to reach the shores of Truth". The Ashvins follow the path of Truth, and the force is *svadha*, their innate force, Nature's self-arranging force. "Give us, O Ashvins, the luminous impulsion that may carry us across darkness", (1.46.6). "Ashvins, you have created for man this adorable Light from Heaven. Do you bring into us powerful strengths", (1.92.17).

The symbols of the vehicles of the journey are the chariot (*ratha*) or the boat. According to Sri Aurobindo, chariot or car of the Ashvins signifies, "the happy movement of the Ānanda in man which pervades with its action all his worlds or planes of being". "O Ashvins you come in your beautiful car with three columns, moving in the three worlds", (1.47.2). "O Ashvins, seated in the triple seat, sprinkle our sacrifice with your honey", (1.47.4). "Your car born of truth" (3.58.8). "On the summit of the hill, you placed firm the wheel of car, the other wheel goes around" (1.30.19). One wheel of the Ashvins' car is placed on the summit of the plane of the physical

consciousness, the peak of ripened consciousness of man. The other wheel (or the other two wheels) go in the other worlds.

Regarding Ashvins, the Seer Dadhyañg and the Doctrine of Delight in the Upanishad, see 'The Lights on the Upanishads' (SAKSI), by T. V. Kapāli Sāstry, chap. 7 or 'Secrets of Rig Veda: First 121 Sūktās of Rig Veda', (SAKSI), pp. 575-576.

## 67. Ashvins

Rīṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.67.1: I wake the masters of knowledge as messenger**

**7.67.2: Uṣha, the ray of intuition**

**7.67.3: Come to our front by ancient paths to go to Sunworld**

**7.67.4: We desire the honey-knowledge (*madhuvidya*)**

**7.67.5: Perfect our many-thoughted plenitude**

**7.67.6: Move swiftly to us with perfect ecstasy**

**7.67.7: Varuṇa with mind free of wrath**

**7.67.8: You traverse the seven flowing streams**

**7.67.9: Give opulence to the givers**

**7.67.10: Enter our dwelling full of the movement of truth**

**Metre: Triṣṭup**

**7.67.1:** O Lords of men, I approach towards your car (1), with offerings, thoughts and yajna (2). I as messenger wake the masters of knowledge (3), and proclaim forth (5), just as a father wakes the son (4).

प्रति॑ वां रथं नृपती ज॒रध्वै॑ (1), ह॒विष्म॑ता मनसा य॒ज्ञिये॑न (2),

यो वां दू॒तो धि॑ष्ण्यौ अजी॒गः (3), अ॒च्छा॑ सू॒नुः न पि॒तरा॑ (4), वि॒वक्मि॑ (5)

[*prati*: fronting, (3.5.1), (4.4.4); towards, (7.1.18);

*jaradhyai*: I approach, (occurs once); *jarasva*: approach, (7.9.6);

*ajigah*: wakes, *dhiṣṇyau*: masters of knowledge, (3.22.3);]

**7.67.2:** Kindled by us, Agni blazes (1). The extremities of the ignorance (or darkness) are seen (2). The ray of intuition of Uṣhas becomes known (3). The daughter of heaven is born in front in her glory (4).

अशौचि अग्निः समिधानो अस्मे (1), उपो अहश्नन् तमसः चित् अन्ताः (2),  
अचेति केतुरुषसः (3), पुरस्तात् श्रिये दिवो दुहितुः जायमानः (4)

**7.67.3:** O Ashvins, I, the perfect invoker, serve you now with the affirming lauds (stoma) (1). O Lords of journey, I proclaim you (2). May you come to our front by ancient paths (3), in your car, which is filled with riches and knows the Sun world (4).

अभि वाँ नूनम् अश्विना सुहोता स्तोमैः सिषक्ति (1), नासत्या विवकान्  
(2), पूर्वीभिः यातं पथ्याभिः अर्वाक् (3), स्वर्विदा वसुमता रथेन (4)

[*sisakti*: (I) cling to you, (1.66.1)]

**7.67.4:** We invoke the virile Ashvins now for protection (1). May your powerful horses carry you here (3). We are seekers of riches, desire the honey-knowledge (*madhu vidya*) (2). May you drink the sweet (honied) Soma, well-pressed by us (4).

अवोः वाँ नूनम् अश्विना युवाकुः हुवे (1), यद् वाँ सुते माध्वी वसूयुः (2),  
आ वाँ बहन्तु स्थविरासो अश्वाः (3), पिबाथो अस्मे सुषुता मधूनि (4)

[*yuvāku*: strong, virile, (1.17.4); desirous (S);

*mādhvī*: seekers of the doctrine of delight, *madhu-vidya*: mentioned In (1.90.6,7,8); and (1.116.12); see the references given at the end of (7.66).]

**7.67.5:** O divine Ashvins, these thoughts of ours which are harmless are in your front (1). They are done for the gain of the riches desired (by us) (2). Protect all round our many-thoughted plenitude (3). May you make us strong with your energies, O Lord of strengths (4).



प्राचीमु देवा अश्विना धियं मे अमृध्रां (1), सातये कृतं वसूयुम् (2),  
विश्वो अविष्टं वाज आ पुरंधीः (3), ता नः शक्तं शचीपती शचीभिः (4)

[*ā*: all around, (4.3.1); *prāchī*: in front, (7.6.4)]

7.67.6: O Ashvins, protect our thoughts for our life and that of our children (1). May our seed (*retas*) of progress be indestructible (2). Having perfect ecstasy, may you move swiftly to our children and progeny (creations and extensions), (for preparing them) for the advent of gods (3).

अविष्टं धीषु अश्विना न आसु प्रजावद् (1), रेतो अहंयं नो अस्तु (2),  
आ वां तोके तनये तूतुजानाः सु-रत्नासो देववीतिं गमेम (3)

[*āsu*: our life, (6.19.4); *ā gamema*: to move, (10.3.7);  
*tūtujānāḥ*: most speeding, (1.3.6)]

7.67.7: This sweet (Soma) given by us is a treasure placed in front in friendship (1,3), just as one offers a gift in front of a king (2). May you come to us with a mind free of wrath (4), accepting the offerings in the midst of the thinking people (5).

एष स्य वां (1), पूर्वगत्वा इव (2), सख्ये निधिः हितो माध्वी रातो अस्मे  
(3), अहैळता मनसा यातम् (4), अर्वाक् अश्रन्ता हव्यं मानुषीषु विक्षु (5)

[*pūrvagatvā-iva*: like a gift placed in front of a king (5)]

7.67.8: O Ashvins, who support (the worlds), you are united in a unique and common (purpose) (1). You traverse the seven flowing streams in your car (2). The excellent horses, yoked by gods, are never tired (3). (The horses) harnessed to the car carry you swiftly (4).

एकस्मिन् योगे भुरणा समाने (1), परि वां सप्त स्रवतो रथो गात् (2),  
न वायन्ति सुभ्वो देवयुक्ता (3), ये वां धूर्षु तरणयो वहन्ति (4)

[*yoge*: in the union, (3.27.11);  
*dhūrṣhu*: harnessed to the car, (1.100.16)]

**7.67.9:** O you who never rest, become the givers of opulence to those (wealthy) persons (1), who speed their riches (2), to their kinsmen with happy truths and increase them (3). They distribute their Ray-cows, life-energies (steeds) and opulence (4).

अ॒स॒श्च॒तां म॒घब॑द्भ्यो॒ हि भू॑तं (1), ये रा॒या म॑घ॒देयं॑ जु॒नन्ति॑ (2),  
प्र ये बन्धुं॑ सू॒नृता॑भिः ति॒रन्ते॑ (3), ग॒व्यां पु॒श्चन्तो॑ अ॒श्व्यां म॒घानि॑ (4)

[*prāchanta*: distribute; *pra tirante*: increase, (1.89.2);

*junanti*: speedily (offer), (5.58.3); *sūnṛtābhiḥ*: happy truths, (1.3.11);

*asashschatā*: who do not stay fixed anywhere;]

**7.67.10:** O youths, may you hear swiftly my call (1). O Ashvins, enter our path full of movement (of truth) (2). Give ecstasy to the illumined sages who adore you (3). Do you protect us always by states of happy being (4).

नू मे॑ ह॒वमा॑ शृणु॒तं यु॒वाना॑ (1), या॒सि॒ष्टं व॒र्तिः अ॒भि॒नौ इ॒राव॑त् (2),  
ध॒त्तं र॒त्नानि॑ ज॒रतं॑ च सू॒रीन् (3), यू॒यं पा॑त॒ स्व॒स्तिभिः॑ सदा॑ नः (4)

[Line 2 here is same as line 2 in (7.40.5). Meanings of S for line 2 is different from that for line 2 in (7.40.5).

*irāvat*: full of movement; based on, *irā*: full of movement, (5.83.4), (7.40.5);

*varti*: path, (5.75.7), (7.69.5), dwelling, (1.34.4)]

## 68. Ashvins

**Riṣi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.68.1:** Come with perfect horses (life-energies)

**7.68.2:** The sweet Soma is ready

**7.68.3:** You are accompanied by Sūryā, daughter of Sun

**7.68.4:** Illumined seers turn you to the offerings

### Help to specific persons: 5-9

**7.68.5: You liberated Atri**

**7.68.6: Your help to Chyavana to return to youthful state**

**7.68.7: Rescue of Bhujyu from the ocean**

**7.68.8: Made the barren cow to have milk**

**7.68.9: Knowledge from the unslayable (cow) to Vasishṭha**

**Metre: 1-7, Virāt (11,3); 8-9, Triṣṭup**

**7.68.1:** O luminous Ashvins, may you come here with your perfect horses (1). You are virile and destroyers of foes; accept and rejoice in our words (2). The offerings collected by us is spread-wide (for your acceptance) (3).

आ शुभा यातम् अश्विना स्वश्वा (1), गिरौ दस्त्रा जुजुषाणा युवाकौः (2),  
हव्यानि च प्रतिभृता वीतं नः (3)

[*vītam*: wide-spread, (4.7.6);

*jujushāṇa*: accepting, (10.150.2), rejoicing (4.6.4)]

**7.68.2:** The sweet Soma-food is prepared (1). Come quickly for the offerings spread wide (2). Disregard the offerings of the foe (3). Hear our invocation (4).

प्र वाम् अन्धांसि मद्यानि अस्थुः (1), अरं गन्तं हविषो वीतये मे (2),  
तिरो अर्यो हव्नानि (3), श्रुतं नः (4)

[Line 3: (alt.) carry the offerings to the good people (s). The difference between the 2 translations is due to the meaning assigned to *arya*. 'foe' or 'good people'. *tira*: carry, (8.44.30)]

**7.68.3:** O Ashvins, your car comes swiftly like the mind (1), crossing the worlds, (bringing) the hundred protections (2). In your coming to us, you are accompanied by Sūryā (the daughter of Sun) (3).

प्र वां रथो मनोजवा इयति (1), तिरो रजांसि अश्विना शतोतिः (2),  
अस्मभ्यं सूर्यावसू इयानः (3)

[*iyānaḥ*: in your coming, (10.20.10)]

7.68.4: When the press-stones which are raised (to crush the Soma) call you with the gods for (the acceptance of) Soma (1), the beautiful illumined seers make you turn towards the offerings (2).

अ॒यं ह॒ यद् वां॑ दे॒व॒या उ॒ अ॒द्रिः ऊ॒र्ध्वो वि॒वक्ति॑ सोम॒सुद् यु॒व॒भ्याम् (1),  
आ व॒ल्गू वि॒प्रो वृ॒तीत॑ ह॒व्यैः (2)

[*vavṛtita*: turn (towards); *vivakti*: call, (7.6.1);

*valgū*: beautiful, (6.62.5)

The hymns (1.112, 1.116-1.118) mention several 'miraculous' deeds performed by Ashvins and some of them are here in verses (5-8). All these events have psychological meanings also.]

7.68.5: There is a rich variety in the enjoyments which you have (1). You liberated Atri who was strongly bound (2). You have bestowed your protection on him who is dear to you (3).

चि॒त्रं ह॒ यद् वां॑ भो॒र्जनं॑ नु अ॒स्ति (1), नि अ॒त्रये॑ म॒हिष्व॒न्तं यु॒योत॑म् (2),  
यो वा॒म् ओ॒मानं॑ द॒धते॑ प्रि॒यः सन् (3)

[*chitraḥ*: one with rich variety; wonderfully manifold;  
*omānam*: protection, (6.50.7)]

7.68.6: O Ashvins, your deed (of help) toward Chyavana, who is your adorer and giver of offerings, is memorable (1). You established in his body the power to return from death (2).

उ॒त त्पद् वां॑ जु॒रते॑ अ॒श्विना॑ भू॒त् च्यवा॑नाय प्र॒तीत्यं॑ ह॒वि॒र्दे (1),  
अधि॑ यद् व॒र्ष इ॒त ऊ॒ति ध॒त्यः (2)

[*varpa*: form, body; *tyat*: that;

*pratītyam*: memorable; related word; *pratītyena* is in (4.5.14):  
ability to return to youthful state, (S);

*itaūtiḥ*: power of returning from death (s). Reasons for assigning this meaning is not clear;]

**7.68.7:** O Ashvins, when his friends with evil-movements abandoned Bhujuyu amidst an ocean (1), you, virile beings, carried him away from the foe to the shore (2).

उ॒त त्वं भुज्यु॒म् अ॒श्विना॒ सखा॒यो म॒ध्ये ज॒हुः दु॒रेवा॑सः समु॒द्रे (1),  
निः ई॑ प॒र्षत् अ॒रा॒वा यो यु॒वाकुः॑ (2)

[Bhujuyu incident is mentioned again in (7.69.7) (in the next sūkta). For the spiritual interpretation of the Bhujuyu incident, see the notes on (1.116.3) in 'Secrets of Rig Veda: First 121 Sūktās', (SAKSI). This material is an English rendering of the work of KS in Sanskr̥t in his 'Siddhānjana'.

*durevāsaḥ*: those with evil movements, (4.5.5, 5.2.9);

*arāva*: foe, (10.37.12); and (7.56.15)]

**7.68.8:** You have made the (sage) Vṛka strong, who was (earlier) exhausted (or unharmonious) (1). When called, you listened to Shayu (2). You have filled the barren cow (with milk) (as filling river) with water (3). O Ashvins, you have made it strong by your energies (4).

वृ॒काय॑ चि॒त् अ॒स॒मा॒नाय॑ श॒क्तम् (1), उ॒त श्रु॑तं श॒यवे॑ हू॒यमा॑ना (2),  
यौअ॒ग्र्या॒म अ॒पि॒न्व॒तम् अ॒पो न॑ स्त॒र्य॑ (3), चि॒त् श॒क्ती अ॒श्विना॒ शर्ची॑भिः (4)

[*asamanāḥ*: unharmonious, (7.5.3, 7.9.9);

*shachībhiḥ*: energies, (7.6.4)

The barren-cow symbolises a body of knowledge which has lost its dynamism and power. It is unable to make any new contribution. Ashvins enliven this body of knowledge with fresh energy.]

**7.68.9:** This doer of work (Vasiṣṭha) adores you with hymns (1), before the dawn, with high thoughts and awareness (2). May you increase him with the milk of knowledge from the unslayable (cow) (3). Do you protect us always by states of happy being (4).

एष स्य कारुः जरते सूक्तैः (1), अग्रै बुधान उषसां सुमन्मां (2),  
इषा तं वर्धत् अघ्नया पर्योभिः (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*budhāna*: waking, awareness; *kāruḥ*: doer of work, (7.2.7);  
*sumanmā*: high thoughts, (3.2.12);

*aghnya*: unslayable (cow), clearly knowledge symbolised by cow, not a physical animal; Swāmi Dayānanda always interprets this word as an injunction, 'cow should not be killed'.]

## 69. Aṣhvins

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.69.1:** Your car carrying impulsions on the path of clarity

**7.69.2:** Three-seated car yoked by mind

**7.69.3:** Paths of the car are in the interior of heaven

**7.69.4:** Sūryā (daughter of Sun) chose your car

**7.69.5:** Peace at rest and peace in movement (*shamyo*)

**7.69.6:** You are called by thoughts of devotees

**7.69.7:** Rescue of Bhujyu

**7.69.8:** Establish ecstasy in the singers

**Metre:** Triṣṭup

**7.69.1:** May your golden chariot which covers the heaven and earth (1), (drawn) by mighty steeds (life-energies) come to us (2). The car travels on the path with the clarity of light, with its wheels glowing, carrying the impulsions (3). It carries the lord of men and the one full of plenitude (4).

आ वां रथो रोदसी बद्धानो हिरण्ययो (1), वृषभिः यातु अश्वैः (2),  
घृतवर्तनिः पविर्भी रुचान इषां वोळ्हा (3), नृपतिः वाजिनीवान् (4)

[This mantra is in TB (2.8.7.6); *badbadhāna*: covering, blocking;  
*vartani*: path, way, (3.7.2);  
*vājini*: full of plenitude, (3.6.1); *ghṛta*: light, (2.3.4); clarity of  
light (1.72.3)]

7.69.2: May the car come to us which which has three  
charioteer seats and is yoked by the mind (2). It is wide and  
has access to the five worlds (1). O Ashvins, this car bears you  
on any path (4), in which you go to the god-seeking persons (3).

स पप्रथानो अभि पञ्च भूमां (1), त्रिवन्धुरो मनसा यातु युक्तः (2),  
विशो येन गच्छथो देवयन्तीः (3), कुत्रा चिद् यामम् अश्विना दधाना (4)

[*dadhānā*: holding, (5.3.4);

*bhūmā*: worlds, (1.70.3); earth, (1.65.2);

*trivandhureṇa*: car with three driver seats, indicating the  
movements in the three realms of earth, midworld and heaven]

7.69.3: O strong beings, come to our front with your glorious  
horses (1), to drink the sweet-Soma which is a treasure (2).  
Accompanied by the bride (Sūryā) you move everywhere in  
the car (3). The paths of your car even occupy the interior of  
heaven (4).

स्वश्वा यशसा यातम् अर्वाग् दस्त्रां (1), निधिं मधुमन्तं पिबाथः (2),  
वि वां रथो वध्वा यादमानो (3), अन्तान् दिवो बाधते वर्तनिभ्याम् (4)

7.69.4: At night, the daughter of Sun, made the choice (2), of  
your glorious (car), she the maiden (1). You protect the god-  
seekers by your energies (3). The luminous protection endowed  
with wide-expansion come to you (4).

युवोः श्रियं परि योषां (1), अवृणीत सूर्यो दुहिता परितक्म्यायाम् (2),  
यद् दैवयन्तम् अवथः शचीभिः (3), परि घ्नसम् ओमना वां वयो गात् (4)

[*vaya*: wideness, (1.140.9), wide-expansion, (10.46.10);

*ghramsam*: luminous, (1.116.8);

*paritakmyāyām*: the nights that circumscribe, (5.30.13, 14)]

**7.69.5:** Your car is robed with radiance (1). The yoked car goes around its paths (2). O Ashvins, the charioteers, (may you come) to our yajna (4), carrying for us the peace at rest and the peace in movement at the onset of dawn (3).

यो ह स्य वाँ रथिरा वस्तं उस्मा (1), रथौ युजानः परियाति वर्तिः (2),  
तेन नः शं योः उषसो व्युष्टौ (3), नि अश्विना बहतं यज्ञे अस्मिन् (4)

[*vaste*: robed, (6.4.3); *sham*: peace at rest; *yoh*: peace in movement;

*rathiram*: charioteer, (7.7.4, 3.26.1)]

**7.69.6:** May you come, eagerly to the radiant (Soma) prepared in the Soma-rite (2), like (hungry) cows, O leaders (1). You are called by the thoughts of many (devotees) (3). May not the other god-seekers detain you (4).

नराँ गौरेवं (1), विद्युतं तृषाणा अस्माकम् अद्य सवन उप यातम् (2),  
पुरुत्रा हि वाँ मतिभिः हवन्ते (3), मा वामन्ये नि यमन् देवयन्तः (4)

[*tṛṣhāṇa*: eagerly (S)]

**7.69.7:** From the waters you raised up (2), Bhujyu who was thrown into the ocean (1). O Ashvins you bore him to the shore (4), by means of the mighty horses which are undecaying, unwearied and unharnessed (3).

युवं भुज्युम् अवबिद्धं समुद्र (1), उत् ऊहयुः अर्णसो (2), असिधानैः  
पतत्रिभिः अश्वमैः अव्यथिभिः दंसनाभिः (3), अश्विना पारयन्ता (4)

[*avyathibhiḥ*: free from misery, unharnessed;

*patatṛiḥ*: birds, horses;]

**7.69.8:** Same as (7.67.10).



## 70. Ashvins

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.70.1: In you are all desirables

7.70.2: The blaze of will in man is maturing

7.70.3: You give impulsions to the giver

7.70.4: Gladdenings on earth and water

7.70.5: Make the riṣhis see you

7.70.6: Give supreme good to Vasiṣṭha

7.70.7: Accept words of wisdom and purification

Metre: Trīṣṭup

7.70.1: O Ashvins, in whom are all desirables things, may you come to us (1), to that designated place on earth (2). A swift horse with a happy back is ready for you (3). May you be seated on it as in a stable dwelling (4).

आ विश्ववार अश्विना गतं नः (1), प्र तत् स्थानम् अवाचि वां पृथिव्याम् (2),  
अश्वो न वाजी शुनपृष्ठो अस्थात् (3), आ यत् सेदयुः ध्रुवसे न योनिम् (4)

[*vishvavāra*: desirables; occurs about 40 times in RV including Vibhakti variants, 10 times in Maṇḍala 7 beginning (7.5.8).

*yonim*: abode; *dhruvase*: stable; *avāchi*: spoken or designated]

7.70.2: Our right-thinkings which are gladdening cling to you (1). The blaze (will-power) in the abode of man is maturing (2). It fills the oceans and streamis (3). The steeds are ready to be yoked like the well-yoked (horses) (4).

सिषंति सा वां सुमतिः चनिष्ठा (1), अतापि घर्मो मनुषो दुरोणे (2),  
यो वां समुद्रान् सरितः पिपति (3), एतग्वा चित् न सुयुजां युजानः (4)

[*etagvā*: steeds (S); *chaniṣṭhā*: full of gladness, (8.74.8)]

**7.70.3:** O Ashvins, you carry the impulses to the giver (4), from any place where you are established (1), such as the heaven, the mighty growths of earth, the (residences) of devotees (2), or from your seat on the summit of the mountains (3).

यानि स्थानानि अश्विना द्धार्ये (1), दिवो यद्दीप्तिषु ओषधीषु विश्वे (2),  
नि पर्वतस्य मूर्धनि सन्त (3), इषं जनाय दाशुषे वहन्ता (4)

**7.70.4:** O Gods, may you accept and enjoy what is gladdening in the growths of the earth and waters (1), and that which is enjoyable for ṛiṣhis (2). Establish in us the multitude of ecstasy (3), just as you made the revelations to (persons of) the earlier generations (4).

चनिष्टं देवा ओषधीषु अप्सु (1), यद् योग्या अश्ववैषे ऋषीणाम् (2),  
पुरुणि रत्ना दधतौ नि अस्मे (3), अनु पूर्वाणि चख्यथुः युगानि (4)

[*anu chakhyathuḥ*: revealed, (occurs once); *khyā*: knowledge, revelation, (1.4.3);

*ashnavat*: one enjoys, (1.1.3); *chanishthā*: full of gladness, (8.74.8)

*yugāni*: generations (10.140.6); human couples, (S)]

**7.70.5:** O Ashvins, hearing the many soul-thoughts (prayers) (1), of ṛiṣhis, may you make them see you (2). May you come for giving the supreme good (or desired thing) to the yajamāna (3). Establish in us the right thinkings of gladness (4).

शुश्रुवांसां चिदश्विना पुरुणि अभि ब्रह्माणि (1), चक्षथे ऋषीणाम् (2),  
प्रति प्र यातं वरमा जनाया (3), अस्मे वाम् अस्तु सुमतिः चनिष्टा (4)

[*chakshathe*: to see you; *prayātam*: specially come;

*varam*: supreme good, thing desired, (10.115.6);

*jana*: yajamāna, sacrificer;]

**7.70.6:** May you go to Vasishṭha to grant him the supreme good (3). These hymns (soul-thoughts) are being chanted for you (4). O Nāsatyās, for you in this yajna, he (Vasishṭha) has prepared the chants and the offerings (1). He is accompanied by other priests (2).

यो वाँ यज्ञो नासत्या हविष्मान् कुतब्रह्मा (1), समयौ भवति (2),  
 उप प्र यातं ब्रमा वसिष्ठम् (3), इमा ब्रह्माणि ऋच्यन्ते युवभ्याम् (4)  
 [*rchyate*: chanted, (8.38.10)]

**7.70.7:** O mighty Ashvins, may you accept and rejoice (2), in the understanding and wisdom and the words with complete purification (1). These prayers are coming desiring you (3). Do you protect us always by states of happy being (4).

इयं मनीषा इयम् अश्विना गीः इमां सुवृत्तिं (1), वृषणा जुषेथाम् (2),  
 इमा ब्रह्माणि युवयूनि अगमन् (3), यूयं पात स्वस्तिभिः सदा नः (4)  
 [*suṣṛktim*: that which has complete purification, (3.3.9, 6.11.5)  
*yuvayūni*: desirous of you, based on *yuvayuh*, in (6.63.3)  
*manīṣhā*: understanding; mind of wisdom, (4.5.3)]

## 71. Ashvins

**Riṣhi:** Vasishṭhaḥ Maitrāvaruṇiḥ

**7.71.1:** Ward-off the arrow from us

**7.71.2:** Come to the mortal who is giver

**7.71.3:** Horses of Ashvins yoked to truth

**7.71.4:** Three-seated luminous car

**7.71.5:** Chyavana, Pedu, Atri and Jāhusa

**Metre:** Triṣṭup

**7.71.1:** Night departs from her sister Dawn (1). The dark one yields a path to the ruddy (Sun) (2). We invoke you who are rich in Ray-cows and life-energies (horses) (3). By day and night ward off the arrow from us (4).

अप॒ स्वसुः॑ उ॒षसो॑ नक् जिहीते (1), रि॒णक्ति॑ कृ॒ष्णीः उ॒रुषा॑य॒ पन्था॑म् (2),  
अश्वाम॑घा गोम॑घा वां हुवेम॒ (3), दिवा॑ नक्तं शरु॑म् अ॒स्मद् यु॑योतम् (4)

**7.71.2:** Come here to the mortal who is a giver (1), bringing the beautiful things in your car, O Ashvins (2). Ward off from us calamity and disease (3). May you who are full of bliss, protect us day and night (4).

उ॒पाया॑तं दा॒शुषे॑ म॒र्त्याय॑ (1), रथे॑न वा॒मम् अ॑श्विना ब॒हन्ता॑ (2),  
यु॒युत॑म् अ॒स्मत् अनि॑राम् अ॒मीवां॑ (3), दिवा॑ नक्तं मा॒ध्वी त्रा॑सी॒थां नः॑ (4)

[*anirām*: calamity, (8.60.20);

*mādhvī*: full of bliss, (1.90.6)]

**7.71.3:** Let your mighty steeds which seek bliss, bring (2), your car at this manifesting dawn (1). May Ashvins bear the opulent car (4), drawn by horses which are yoked to the truth and are united with the rays of knowledge (3).

आ वां रथ॑म् अव॒मस्यां॑ वि॒-उ॒ष्टौ (1), सु॒म्नाय॑वो वृष॑णो वर्तयन्तु (2),  
स्यू॑म-ग॒भस्ति॑म् ऋत॒युग्भिः॑ अश्वैः (3), आश्वि॑ना वसु॒भन्तं॑ ब॒हेथाम्॑ (4)

[*syūma*: sewn, united, (1.112.6); *gabhastih*: rays of knowledge, (1.82.6); *sumnāyavaḥ*: the seekers of bliss, (5.8.7); *ṛtayugbhiḥ*: yoked by truth, (6.39.4)]

**7.71.4:** O lords of men, this is the car that bears you (1). It is three-seated, filled with riches, and luminous (2). With that car come here to us, O Nāsatyas (3). (This car) with many forms of energies approaches you (4).

यो वां रथो॑ नृ॒पती॑ अ॒स्ति वो॒ळ्हा (1), त्रि॒बन्धु॑रो वसु॒मान् उ॒स्रया॑मा (2),  
आ न॑ ए॒ना ना॑स॒त्या उप॑ यातम् (3), अ॒भि यद् वां वि॒श्वप्स्यो॑ जिगा॒ति (4)

[*vishvapsnya*: all forms of energies and masteries, (7.42.6); For s, it is 'all forms of food'. *usrayāma*: luminous, precursor of day;]

7.71.5: You two released Chyavana from old age (1). You brought a swift horse to Pedu (2). You rescued Atri from evil and darkness (3). You placed Jāhuṣha in the middle (*antaḥ*) of the loose (kingdom) (4).

युवं च्यवानं ज॒रसौ अमुमुक्तं (1), नि पेद॑वं ऊ॒हयुः आ॒शुम् अश्व॑म् (2),  
निः अ॒हंसः त॒र्मसः स्प॑र्त॒म् अत्रिं॑ (3), नि जा॒हुषं॑ शिथि॒रे धा॑तम् अ॒न्तः (4)

[*shithire*: a structure which is loose; Line 4: Ashvins placed him at the central place of power in the loose kingdom]

7.71.6: Same as (7.70.7).

## 72. Ashvins

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.72.1: Your bodies gleam with glory

7.72.2: Our friendship traced

7.72.3: Sages speak to Ashvins in front

7.72.4: Doers of work bring their soul-thoughts

7.72.5: Come from all sides to five peoples

Metre: Triṣṭup

7.72.1: Come here in your car with life-energies, many delights (2), and Ray-cows, O Nāsatyās (1). All the steeds gather around you (3). Your bodies gleam with desirable glories (4).

आ गो॒म॒ता ना॒सत्या॑ (1), रथे॑न अ॒श्व॒ाव॒ता पु॒रु॒श्च॒न्द्रेण॑ या॒तम् (2),  
अ॒भि वां॑ वि॒श्वा नि॒युतः॑ स॒चन्ते॑ (3), स्पा॒र्हया॑ श्रि॒या त॒न्वा शु॒भाना॑ (4)

[*niyut*: teams of steeds; *spārhā*: desirable;]

7.72.2: Come to our front with the gods who take common delight (in us) (1), in your car, O Nāsatyās (2). Our friendship with you is traced to our fore-fathers (3). We have common ancestors (or relatives) (4). Mark them (or find them) (5).

आ नो देवेभिः उप यातम् अर्वाक् सजोषसा (1), नासत्या रथेन (2),

युवोः हि नः सख्या पित्र्याणि (3), समानो बन्धुः (4), उत तस्य वित्तम् (5)

[*samānam*: common, (10.191.3); *vittam*: to find, to mark; this meaning is used in (1.105.1-18). The usual meaning of money is not applicable.

Mitra-Varuṇa, the fathers of Vasishṭha, and Vivasvan, father of Ashvins are brothers, since their mother is Aditi. s quotes an elaborate anecdote from Bṛhaddevata to describe how Ashvins became sons of Vivasvan.]

7.72.3: The *stoma* lauds wake up the Ashvins (1), the companion mantrās also and the divine dawns (also wake them up) (2). Illumining the heaven and earth, the masters of knowledge (3), the sages speak to the Nāsatyās in their front (4).

उदु स्तोमासो अश्विनोः अबुधन् (1), जामि ब्रह्माणि उषसश्च देवीः (2),

आविवांसन् रोदसी धिष्ण्ये (3), इमे अच्छा विप्रो नासत्या विवक्ति (4)

[Line 4: Note the direct contact between Ashvins and sages; *vivakti*: speak, (10.1.6); *dhiṣhnye*: masters of knowledge, (3.22.3); *jāmi*: companion, (8.72.4)]

7.72.4: O Ashvins, when the dawn is shining out (1), the doers of the work bring you their soul-thoughts (2). The divine Savitr attains a luminous splendour (3). The vast fires which are kindled adore (you) (4).

वि चेत् उच्छन्ति अश्विना उषासः (1), प्र वां ब्रह्माणि कारवो भरन्ते (2),

ऊर्ध्वं भानुं सविता देवो अश्रेद् (3), बृहदग्नयः समिधा जरन्ते (4)

[*bhānum*: luminous splendour, (6.15.5); *kāraṇaḥ*: doers of work, (3.6.1); *uchchhanti*: shines out, (1.71.1);]

**7.72.5:** O Ashvins, come from behind, from the front (1), from below and from above (2). (Come) from all sides (carrying) the riches for the five-peoples (3). Do you protect us always with states of happy being (4).

आ पश्चातात् नासत्या पुरस्तात् अश्विना यातम् (1), अधरात् उदक्तात् (2),  
आ विश्वतः पञ्चजन्येन राया (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*panchajana*: The five types of beings who have the knowledge and power in at least one of the five realms of matter, *prāṇa*, *manas*, *vijnāna* ot *mahas* and bliss.]

### 73. Ashvins

**Riṣhi:** *Vasiṣṭhaḥ Maitrāvaruṇiḥ*

**7.73.1:** Crossed to the other shore of darkness

**7.73.2:** Person dear to you

**7.73.3:** Widening the path of yajna

**7.73.4:** Come with auspicious help

**Metre:** *Triṣṭup*

**7.73.1:** We have crossed through to the other shore of darkness (1); (we), the seekers of the godhead offer the *stoma* laud (2). With words (or utterances) the worshipper invokes the Ashvins (4). They are many-actioned, full of the multitudes, born from the old and immortal (3).

अतारिष्म तमसः पारम् अस्य (1), प्रति स्तोमं देवयन्तो दधानाः (2).

पुरुदंसा पुरुतमा पुराजा अमर्त्या (3), हवते अश्विना गीः (4)

[Line 1 appears in (1.183.6, 1.164.6, 1.92.6)]

**7.73.2:** O Nasatyās, the man who is dear to you and is the invoker has taken his seat (1). He worships you and adores you (2). O Ashvins, drink the sweet (Soma) in his presence (3). Giving the pleasant offering, I proclaim your (greatness) during the discoveries of knowledge (4).

न्यु प्रियो मनुषः सादि होता नासत्या (1), यो यजते बन्दते च (2),  
अश्रीतं मध्वो अश्विना उपाक (3), आ वा वोचे विदथेषु प्रयस्वान् (4)  
[*vandate*: adores, (10.115.8)]

**7.73.3:** Widening the path of yajna, we worship you (1). O showerers, may you rejoice in these words of purification (2). Like one who urges lovingly and swiftly (3), (the seer) Vasishṭha awakes you adoring you with the stoma hymns (4).

अहेम यज्ञं पथाम् उराणा (1), इमां सुवृत्तिं वृषणा जुषेथाम् (2),  
श्रुष्टीवा इव प्रेषितो (3), वाम् अबोधि प्रति स्तोमैः जरमाणो वसिष्ठः (4)

[Line 1: We widen our thoughts, feelings and sense of surrender. Then the path of yajna in us widens.

*preṣhita*: *pra-iṣhita*: (10.37.5); *ahema*: worship you, (10.88.5);  
*urāṇā*: widening, (3.19.2)

*shruṣṭī*: quickly, (6.13.1), (common meaning, 'by inspired hearing');]

**7.73.4:** May the two carriers come to our people (1). They are the killers of demons, strong-armed and well-nourished (2). Accept the Soma-food which gives you joy (3). May we not be harmed (4). May you come with auspicious help (5).

उप त्या बह्वी गमतो विशं नो (1), रक्षोहणा संभृता वीळुपाणी (2), सम्  
अन्यांसि अगमत मत्सराणि (3), मा नो मर्धिष्टम् (4), आ गतं शिवेन (5)

[*vahnī*: carriers; they carry the word or the gift to the devotees]

**7.73.5:** Same as (7.72.5)



## 74. Ashvins

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.74.1: You have treasures which are energies

7.74.2: Worshipper with true words

7.74.3: You milk the midworld

7.74.4: Come to us who desire you

7.74.5: Grant us glory and stable dwelling (body)

7.74.6: You protect rishis

Metre: 1,3,5, Bṛhatī; 2,4,6 Satobṛhatī

7.74.1: These rays of heavenward urges call you, O Ashvins (1). I invoke you for protection and increase (2). You, with treasures which are energies (*shachi*), go to person and person (3).

इ॒मा उ॒ वां दि॒वि॒ष्ट॒य उ॒स्रा ह॑वन्ते अ॒श्विना॑ (1),

अ॒यं वा॒म॒हे अव॑से (2), श॒ची॒वसू॑ वि॒शँ॒विशँ॑ हि गच्छ॒थः (3)

[*usrā*: rays, ray-cows, (6.3.6), (1.71.2);

*diviṣṭi*: heavenward urges, (4.9.3); *shachi*: energies;]

7.74.2: You are the givers of enjoyment which are richly manifold (1). O leaders, urge the worshipper with true words (2). Bring the car in front, you of one mind (3). May you drink the sweet Soma (4).

यु॒वं चि॒त्रं द॑दथुः भो॒र्जनं॑ (1), न॒रा चो॑र्दे॒थां सू॒नृता॑वते (2),

अ॒र्वाक् रथं॑ स॒मन॑सा॒ नि य॑च्छतं (3), पि॒बतं॑ सो॒म्यं मधु॑ (4)

7.74.3: May you come eagerly to hear us (1). O Ashvins, may you drink the sweet Soma (2). O mighty ones, who conquer the riches get the milk by milking (the midworld) (3). May harm not happen to us (4). May you come here (5).

आ या॑त॒म् उ॒प भू॑षतं (1), म॒ध्वः पि॑बतम॒श्विना॑ (2),

दु॒ग्धं प॑यो वृ॒षणा॑ जे॒न्याव॑सू (3), मा नो॑ म॒र्धिष्ट॑म् (4), आ ग॑त॒म् (5)

**7.74.4:** To the house of the giver (of offerings), your horses (1), rush onwards and bring you (2). O Leaders, divine Ashvins, with your swift horses (3), may you come to us who desire you (4).

अ॒श्वा॒सो॒ ये वा॒मुप॑ दा॒शुषो॑ गृ॒हं (1), यु॒वां दी॒यन्ति॒ बिभ्र॑तः (2),  
म॒धु॒युभिः॑ न॒रा ह॒यैभिः॑ अ॒श्विना॒ आ दे॒वा (3), या॒तम् अ॒स्मयू॑ (4)

[Some *padapāṭha* texts insert आ before दे॒वा even though the Samhita text reads अ॒श्विना दे॒वा

*dīyan:* rush onward, (6.4.6); flashing swift, (5.74.9)]

**7.74.5:** Closely companioning each other, the illumined sages (2), reach you with the satisfactions, O Ashvins (1). O opulent gods, may you grant us (3), glory and stable dwelling, O lords of the journey (4).

अ॒घा॒ ह॒ यन्तो॑ अ॒श्विना॒ पृ॒क्षः (1), स॒चन्त॑ सू॒रयः॑ (2),  
ता यँ॑सतो म॒घव॑द्भ्यो (3), ध्रु॒वं यशः॑ छ॒दिः अ॒स्मभ्यं॑ ना॒स॒त्या (4)

[*yanta:* reach, (1.140.3); *sachanta:* closely companioning;]

**7.74.6:** The aspirants without any divisive feature, come to you just as the cars (with the food etc.) do (1). Protect the men (of yajna) (*nṛ*) and other persons also (2). The men (aspirants) increase by their own might (3). They dwell in happy abodes (4).

प्र॒ ये य॒युः अ॒वृ॒कासो॑ रथा॑ इव॑ (1), नृ॒-पा॒तारो॑ ज॒नाना॑म् (2),  
उ॒त स्वेन॑ श॒र्वसा॑ शू॒शुवुः॑ न॒रं (3), उ॒त क्षि॑यन्ति सु॒क्षिति॑म् (4)

[*kṣhiyanti:* dwell, (10.51.2); *shūshuvuḥ:* increases; see (7.32.6);

Line 3: men become nourished in all ways, physically, mentally etc., by their own efforts.]

End of 74

### Uṣha, the divine dawn: 75-81

Uṣha is the Goddess of Spiritual Consciousness whose outer or physical symbol is the physical dawn. The symbol is so amenable for poetic metaphors at the hands of the inspired

poets of Rig Veda that one is apt to view Uṣha simply as the physical dawn and miss the deeper meanings of these hymns. As Sri Aurobindo states, "In the Veda, there are no merely ornamental epithets. Each word is meant to tell, to add something to the sense and bear a strict relation to the thought of the sentence in which it occurs."

We will give here just two quotes from Rig Veda to show that the Uṣha cannot be limited to the physical dawn. "Lover of praises, O Uṣha, Deathless One, which mortal is fit to enjoy thee? O Luminous One, whom does thou attain?." (1.30.20)

To see and enjoy the ordinary physical dawn, no special capacity is required. Only the eyesight is enough. The exclamation, "which mortal is fit to enjoy thee" clearly implies that only rare persons have the good fortune of having the experience of Uṣha. Thus Uṣha cannot be the ordinary dawn.

The second quote from (1.113.16) explicitly mentions the word *jīva* or soul and declares:

"Arise and proceed to the higher planes; our inner being, *jīva*, has emerged; the ignorance *tama* has departed, the Truth-Light approaches us . . ."

The deity Uṣha is lauded in about twenty Sūktās and several other mantrās. Seven sūktās are in this Maṇḍala. She is also prominently mentioned in the ten *apri* Sūktās and other Sūktās. A careful reading of all these Sūktās indicates that many of the functions and characteristics attributed to the Goddess do not make sense if we simply interpret her as the physical dawn as many of the Indologists and their Indian followers are wont to do. Uṣha signifies the dawn of Divine Consciousness in the individual aspirant. The physical dawn which we see every morning is a physical symbol of this divinity. The onset of the Divine Consciousness indicates the existence of the higher

worlds of bliss and perfection which are beyond the pale of our ordinary consciousness. By Divine Consciousness we mean the consciousness of the various Gods like Indra, Varuṇa, etc., both individually and in toto. For instance, when the God Varuṇa's power manifests in man symbolically referred to as the birth of Varuṇa in man, the consciousness of the human aspirant is widened by Varuṇa's power since wideness is characteristic of Varuṇa. The narrowness of outlook characteristic of our ordinary human condition is washed away, as it were, like the tropical monsoon washes away all the dirt in the streets. We will be less prone to be critical of other people and less prone to magnify the limitations of the people around us. We will have more faith in the ability of the Divine to bring about greater harmony and progress among all of us and in our collaboration with the Divine.

### Uṣha and Truth

How does the Dawn emerge? The answer is in several mantrās, one of which is (7.76.4):

“By the Truth in their thoughts, they brought to birth the Dawn; *satyamantra ajanayan uṣhasam*”.

The word *satyam* signifies that which is Eternal, the Supreme Existence in its own form *sat*. *ṛtam* signifies that which is evident or perceptible, manifested out of the *satya*, what has come to be in accordance with *satya* or that which represents the *satya*. *ṛta* is the Truth in manifestation. Uṣha is the guardian of this *ṛta* and she manifests it.

*ṛtapa*: guardian of Truth, Uṣha, (1.113.12);

*ṛteja*: one who manifests the Truth, Uṣha, (1.113.12).

“She moves according to the path of the Truth; and, as one that knows, she limits not the regions”, (1.124.3).

“Of a luminous movement, vast with the Truth, Supreme in the Truth, bringing with her *svar* (The Vast, World of Solar Light)”, (5.80.1).

“Dawn born in heaven opens out things by the Truth; She comes manifesting the greatness”, (7.75.1).

“Happy and true, born from the Truth”, (4.51.7).

“The Goddesses who awake from the seat of Truth”, (4.51.8).

“Horses of Uṣha are yoked to Truth”, (4.51.5).

“Uṣha follows the path of Truth”, (1.124.3).

“Dawn, true in her being with the Gods who are true, Vast with Gods who are Vast”, (7.75.1).

### **Uṣha and Night, *nakta***

The combined phrase ‘*nakta-uṣhas*’ or ‘*uṣhasanakta*’ occurs more than twenty times in the Rig Veda. We need to understand the relationship between these two deities.

When the Divine Consciousness dawns on us, it cannot last very long because the emotions and passions associated with the life-energy sheath (*prāṇa maya kosha*) clamour for excitement and they cannot appreciate the bliss of the Divine Consciousness which is suffused with calm and is untinged with sorrow. The ordinary human mental personality which loves to wallow in doubt is not comfortable with the certitude offered by the Divine Consciousness. Thus Uṣha, the Divine Consciousness, recedes from the human and is replaced by *naktaś*, the night; the ordinary consciousness takes its place. During this period, the great God Agni keeps up the pressure on all the members of the human personality in preparation for another onrush of the Divine Consciousness, Uṣha. Thus dawn and night alternate, as indicated in several mantrās such as (1.92.11) and (1.113.2).

In all these mantrās, *nakta* or *naktās* stands for our ordinary consciousness which is open to all sorts of forces and influences, including that from the great darkness (*tamah*). Note that the Rig Vedic Seers make a clear distinction everywhere between *naktās* and *tamah*, the enveloping darkness which is the haunt of inertia and forces of darkness like the demons, *rākṣhasās*, *pishāchās*, etc. When Uṣha, the Divine Consciousness arrives, so do all other Gods except Agni, the leader of our journey, the God of aspiration, who is always active and is putting the pressure on us and propels us toward the higher goals. When the human aspiration reaches a certain level, Uṣha makes her appearance signifying the onset of Divine consciousness, and she brings the other Gods or powers. Uṣha literally opens the doors and allows the Divine Light to flood our inner being.

The quote from (1.113.3) is also useful:

“Common, unending, is the path of the sisters; guided by the Sun, alternately they travel; Well-lighted, different in hues, common-minded, Night and Dawn do not clash, neither do they tarry”.

“There is a constant rhythm and alternation of night and dawn, illuminations of the Light and periods of exile from it, openings up of our darkness and its settling upon us once more, till the Celestial Birth is accomplished and again it is fulfilled in its greatness, knowledge, love and power. These later nights are other than those of utter darkness which are dreaded as the occasion of the enemy, the haunt of the demons of division who devour; these are rather the pleasant nights, the Divine and blessed ones who equally labour for our growth. Night and Dawn are then of different forms but of one mind and suckle alternately the luminous child” (SA, SV, p. 430). They are both called as, ‘mighty mothers of the Truth’,

(5.5.6). Uṣha is associated with Aditi, the mother of undivided consciousness, the mother of Gods, the Supreme Creatrix; *nakta* is associated with Diti, the mother of divided consciousness.

## 75. Uṣha

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.75.1: The veil of harms and darknesses removed**

**7.75.2: Confirm the inspired knowledge in mortals**

**7.75.3: Her radiance begins the divine workings in man**

**7.75.4: She teaches each class of persons appropriately**

**7.75.5: Mistress of all shining things**

**7.75.6: Ecstasy in worshippers**

**7.75.7: Dawn true in her being with the gods who are true**

**7.75.8: Bliss full of knowledge, life-energies and**

**hero-strengths**

**Metre: Triṣṭup**

**7.75.1:** Dawn, heaven-born, has opened up the veil (of darkness) by the truth (1). She comes making manifest the vastness (2). She has drawn away the veil of harms and darkness and all that is unloved (3). Most full of Aṅgirasahood, she manifests the path for the great journey (4).

वि उषा आ॒वो दि॒विजा ऋ॒तेन॑ (1), आ॒विः-कृ॒ण्वाना म॑हि॒मान॒म् आ॒गात्  
(2), अप॒ द्रुहः॑ तम॒ आ॒वः अ॒जुष्ट॑म् (3), अ॒ङ्गि॒रस्त॑मा प॒थ्या अ॒जीगः॑ (4)

[*druhaḥ tamaḥ*: harms and darkness; *āvah*: veil; *vi*: open;]

**7.75.2:** O Dawn, today, you awake for us for the journey to the vast bliss (1). Extend (your riches) for a vast state of enjoyment (2). Confirm in us a wealth of varied brightness (3). O human and divine, (confirm) in us, mortals a wealth full of inspired knowledge (4).

म॒हे नो॑ अ॒द्य सु॒वि॒ताय॑ बो॒धि उ॒षो॑ (1), म॒हे सौ॒भगा॑य॒ प्र य॑न्धि (2),  
चि॒त्रं र॒यिं य॒शसं॑ धेहि (3), अ॒स्मे दे॒वि म॒र्तेषु॑ मा॒नुषि॑ श्रव॒स्युम् (4)

[*mahe suvitāya*: vast bliss;

*shravasyum*: full of inspired knowledge;

*devi mānushī*: divine and human; the goddess human in mortals;

The function of Uṣha is to bring the divine dawn into mortal nature so that the visible goddess pours out her riches, both divine and human, in human beings.]

7.75.3: These are the lustres of the visible dawn (1), which have become richly diverse and brilliant, and immortal (2). Bringing to birth the divine workings (3), they diffuse themselves, filling those of the midworld (4).

ए॒ते त्मे भ॒ानवो॑ दर्श॒तायाः॑ (1), चि॒त्रा उ॒षसो॑ अ॒मृता॑स॒ आगुः॑ (2),  
ज॒नय॑न्तो॒ दैव्या॑नि ब्र॒तानि॑ (3), आ॒पृण॑न्तो॒ अ॒न्तरि॑क्षा व्य॒स्थुः (4)

[*chitra*: brilliant]

7.75.4: The daughter of heaven and the queen of the worlds (4), carefully looks over the knowings in the persons (3). Even though she is far, yoking (exerting) herself (1), she swiftly comes to the five classes of beings (2).

ए॒षा स्या॑ यु॒जाना॑ प॒राका॑त् (1), पञ्च॑ क्षि॒तीः परि॑ स॒द्यो जि॑गाति (2),  
अ॒भिप॑श्य॒न्ती व॒युना॑ ज॒नानां॑ (3), दि॒वो दु॑हिता भुव॑नस्य॒ पत्नी॑ (4)

[Five classes: See (7.72.5). They correspond to the beings of the five worlds. It is incorrect to relate them to the castes or the forest tribes like *niṣhādhās* as done by S. See also the essay, 'Seven Worlds' in 'Essence of the Rig Veda'.]



**7.75.5:** She is the daughter of Sun with all her forms of plenty (1), with richly diverse and opulent riches, mistress of all shining things (2). She is the queen of plenty, is praised by the ṛishis and wears out the (living beings) (3). Uṣha, rises and shines out, hymned by (the persons) bearing (offerings) (4).

वाजिनीवती सूर्यस्य योषा (1), चित्रामघा राय ईशे वसूनाम् (2),  
ऋषिः स्तुता जरयन्ती मघोनी (3), उषा उच्छति वह्निभिः गृणाना (4)

[*maghoni*: queens of plenty, (7.2.6);

*vājīnīvati*: with the plenitude of all her forms of plenty, (1.3.10);

*jarayantī*: wears out, (1.92.10);

*vasūnām*: shining thing, (8.71.13); treasure, (1.127.1);

Line 3: She wears out the mortal aspects of the ṛishis and replaces them by aspects of immortality. This idea is in (1.92.10).]

**7.75.6:** The ruddy shining and marvellous horses (1), bearing the brilliant Uṣha are seen (2). The bright (Uṣha) moves everywhere with the car having many forms (3). She establishes the ecstasy in worshipping persons (4).

प्रति युतानाम् अरुषासो अर्थाः (1), चित्रा अदृशन् उषसं वहन्तः (2),  
याति शुभ्रा विश्वपिशा रथेन (3), दधाति रत्नं विधत्ते जनाय (4)  
[*aruṣhāsaḥ*: ruddy, (7.16.3);]

**7.75.7:** (She is) True with the gods who are true (1), great with the gods who are great (2), (she is the) sacrificial godhead with the gods sacrificial (3), she breaks open the strong places (4). She gives the shining herds (5); the cows low towards the dawn (6).

सत्या सत्येभिः (1), महती महद्भिः देवी देवेभिः (2), यजता यजत्रैः (3),  
रुजद् दृह्णानि (4), ददत् उस्त्रियाणां (5), प्रति गाव उषसं वावशन्त (6)

[Line 1: (alt.) Dawn true in her being with the gods who are true: For the ṛishis, truth is most powerful. Vāmadeva

describes, 'Uṣha is happy and true because she is born from the truth', (4.51.7).

When Usha, the long-looked for Dawn arrives, she brings with her the luminous truth of the superconscient with which the gods are charged, brings the might and power of the Divine Will that the gods carry with them, receives her share of the soul's offering to the gods. With her light and power of Truth she breaks into the dark recesses of the sub-conscious regions where the radiant hosts of Light are kept hidden and imprisoned by the enemies; the freed lustres troop up with joyous cries.]

**7.75.8:** Confirm (or establish) for the sacrificers (us) a state of bliss, full of the light (cows), full of hero-strengths (1), full of the horse (life-energies) and of many enjoyments (2). Let there be no censurers (of yajna) with human ignorance (sitting on) the sacred grass (3). Do you protect us always by states of happy being (4).

नू नो गोमद् बीरवद् धेहि रत्नम् (1), उषो अश्वावत् पुरुभोजो अस्मे (2),  
मा नो बर्हिः पुरुषता निदे कः (3), यूयं पात स्वस्तिभिः सदा नः (4)  
[*purushata*: those with human quality of ignorance, (10.15.6)]

## 76. Uṣha

**Riṣhi:** Vasīṣṭhaḥ Maitrāvaruṇīḥ

**7.76.1:** The dawn has manifested the world

**7.76.2:** Paths of gods visible

**7.76.3:** Continuous dawns

**7.76.4:** Hewing the true thought, they brought to birth the  
dawn

**7.76.5:** The knowledge and energies become united

**7.76.6:** You are the leader of knowledge (Ray-cows)

**7.76.7:** Ability to hear the truth afar

**Metre:** Triṣṭup

**7.76.1:** Savitr, the god, the universal force has ascended (2), into the light that is immortal and is of all the births (1). By the will-power of the gods, the vision has been born (3). The dawn has manifested the whole world (4).

उदु ज्योतिः अमृतं विश्वजन्यं (1), विश्वानरः सविता देवो अश्रेत् (2),  
क्रत्वा देवानाम् अजनिष्ट चक्षुः (3), आविरकः भुवनं विश्वम् उषाः (4)

[Line 4: (alt.): has manifested all that comes into being, all existences;]

**7.76.2:** Before me the paths of the journeyings of the gods have become visible, the journeyings that violate not (the truth) (1), whose movements were formed by Vasus (2). The eye of the dawn has come into being in front (3). She has come towards us arriving over our houses (4).

प्र मे पन्था देवयानां अदृशन् अमर्धन्तो (1), वसुभिः इष्कृतासः (2),  
अभूदु केतुः उषसः पुरस्तात् (3), प्रतीची आगात् अधि हर्म्येभ्यः (4)

[*pratīchī*: towards (us), fronting us, (4.3.2)]

**7.76.3:** Many were those days (1), which were before the rising of the sun (2), in which you, O Dawn, were seen as if moving about your lover (3), and not coming again (4).

तानीत् अहानि बहुलानि आसन् (1), या प्राचीनम् उदिता सूर्यस्य (2),  
यतः परिं जार इव आचरन्ति उषो दृक्षे (3), न पुनः यतीव (4)

[Line 2: (alt.): which were of old by the rising of the Sun.

This verse is certainly a picture of continuous dawns, not interrupted by nights, such as are visible in the Arctic regions, as indicated by Bālagangādhara Tilak, in his 'Arctic home of the Aryans'. The spiritual experience in the beginning cannot give all the wisdom. Each experience is followed by a period called night when the experience is digested as it was, preparing for the next experience. But some believe that the

initial experience is enough for ever, the so called continuous dawn.

**7.76.4:** Rejoicing together with the gods (with the Soma) (1), the ancient seers possessed the truth (2). The fathers found the hidden light (3). They hewing the true thought brought into being the dawn (4).

त इद् देवानां सधमाद आसन् (1), ऋतावानः कवयः पूर्व्यासः (2),  
गूळ्हं ज्योतिः पितरो अन्वबिन्दन् (3), सत्यमन्त्रा अजनयन् उषासम् (4)

[This mantra answers the query, 'who created the dawns'. To what did the dawn, the path etc., lead the fathers? The answer is in the next mantra. *sadamādaḥ*: together rejoicing, (5.20.4); *satya mantrā*: the true thought expressed by the inspired word; by that, the hidden light is found;

Note that the ancient fathers who were human brought the dawn into being. Here the role of gods is not explicitly mentioned. In the Veda, the major event such as Vṛtra killing is the result of the joint efforts of the gods, the human seers and ancient fathers.]

**7.76.5:** In the level wideness, they meet together and unite their knowledge (1), and do not oppose each other (2). They diminish not the workings of the gods (3). Not violating them, they move (to their goal) by (the strength of) the Vasus (4).

समान ऊर्वे अधि संगतासः सं जानते (1), न यतन्ते मिथस्ते (2),  
ते देवानां न भिनन्ति ब्रतानि (3), अमर्धन्तो वसुभिः यदमानाः (4)

[Lines 1,2: The seven types of energy, become one, the one seven- mouthed Angirasa or seven-headed thought. Then Angirasa seers made all things true, (5.45.7)]

**7.76.6:** O blissful one, the Vasiṣṭhās, who wake in the dawn and who praise you (2), adore you with stoma hymns (1). You are the leader of the Ray-cows, and the queen of plenitude (3). O Uṣhas, you shine for us (4). O well-born, the first born, approach us (5).

प्रति त्वा स्तोमैः ईळते (1), बसिष्ठा उषर्बुधः सुभगे तुष्टुवांसः (2),  
गवाँ नेत्री वाजपत्नी (3), न उच्छ उषः (4), सुजाते प्रथमा जरस्व (5)  
[*jarasva*: approach us, (7.9.6); *subhage*: blissful one;  
*gavām netrī*: leader of the Ray-cows;]

**7.76.7:** Uṣha shining out is hymned by the Vasiṣṭhās (2). She is the leader of our felicities and the truths (1). May she establish in us the riches and the ability to hear the truth from afar (3). Do you protect us always by happy states of being (4).

एषा नेत्री राधसः सूनृतानाम् (1), उषा उच्छन्ती रिभ्यते बसिष्ठैः (2),  
दीर्घश्रुतं रयिमस्मे दधाना (3), यूयं पात स्वस्तिभिः सदा नः (4)

[She is the leader not only of happy truths, but of our spiritual wealth and joy, bringer of the felicity reached by man or brought to him by the truth.

Line 3: see (7.16.8), 'gives us the peace that hears the truth from afar'.]

## 77. Dawn

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.77.1:** She stirs every living creature to motion

**7.77.2:** Leader of the days

**7.77.3:** Brings the eye of vision of the gods

**7.77.4:** With the light banish the enemy and ward off hatred

**7.77.5:** Establish in us the impulsion for achievements

**7.77.6:** Vasiṣṭhās increase the dawn with their thoughts

**Metre:** Triṣṭup

[The hymns to Dawn in the Rig-Veda are among those which best exhibit the ancient bards fine and deep feeling for nature. The language is simple yet rich and the imagery brilliant. But the Divine Daughter of Heaven is not just the poetic personification of the rising sun. She is the kindling of the Divine Fire, of the Divine Will, the dawning of the light of Truth in the hearts and minds of men, bringing in her wake abundance of cows, horses, and chariots—that is, of knowledge, strength, energy, and health. Vasishtha, he who is filled with the joy of living, owner of the cow of plenty, one of the ten patriarchs, sings her blessings in this short hymn. (Jean Le Mee)]

7.77.1: Like a youthful maiden, Dawn shines brightly forth (1), stirring to motion every living creature (2). She kindles the fire for the use of men (3). Dawn created light, driving away the dark (4).

उपो रुरुचे युवतिर्न योषा (1), विश्वं जीवं प्रसुवन्ती चरायै (2),  
अभूदग्निः समिधे मानुषाणाम् (3), अकः ज्योतिः बाधमाना तमांसि (4)  
[*akah*: has made (or created), (7.8.2)]

7.77.2: Sending out her beams, she rose up facing all (1). She wears brilliant robes, is resplendent, and increases with her radiance (2). (She is) golden-coloured and glorious to behold (3), Mother of ray-cows, she shines as the leader of the days (4).

विश्वं प्रतीची सप्रथा उदस्थाद् (1), रुशद् वासो बिभ्रती शुक्रम् अश्वैत् (2),  
हिरण्यवर्णा सुदृशीक-संहृग् (3), गवां माता नेत्री अह्वाम् अरोचि (4)  
[*ashvait*: increasing, (1.113.15);]

7.77.3: Happy, bringing the gods' eye of vision (1), she leads the white horse, that has perfect sight (2). Dawn is seen expressed entirely by the rays (3). Full of her varied riches, she manifests her birth in all things (4).

देवानां चक्षुः सुभगा वहन्ती श्वेतं (1), नयन्ती सुदृशीकम् अश्वम् (2),  
 उषा अदशि रश्मिभिः व्यक्ता (3), चित्रामघा विश्वमनु प्रभूता (4)

[Line 2: White horse: the perfectly seeing force of divine will (Agni).]

There is a sea of Bliss underlying this creation of God. But man misses it because of the disharmony in himself. The various parts of his nature---incomplete in themselves---are in conflict with each other. The mind labouring in ignorance, the life-force struggling against forces that are opposed to its continuance, the physical body constantly worn down by the demands of an unsympathetic mind and life are in disarray. Besides there is the disharmony between his nature and his self. Prakriti, nature, goes her own way ignoring or disobeying the Purusha, self. God Agni, the divine Seer-Will, (expressed as white horse) is prayed to bring the conquering light to establish harmony, to eliminate prevailing forces of darkness and antagonism and make possible an abundant enjoyment. (MPP)]

7.77.4: O generous one, banish the enemy with light (1). And prepare the broad pastures for our Ray-cows, free from fear (2). Ward off hatred, bring us your priceless treasure (3). O queen of plenty, impel the achievements towards the singer (4).

अन्ति-वामा दूरे अमित्रमुच्छ (1), उर्वी गव्यूतिम् अभयं कृधी नः (2),  
 यावय द्वेष आ भरा वसूनि (3), चोदय राधौ गृणते मघोनि (4)

[*maghoni*: queen of plenty, (7.2.6); *vāmam*: desirable and beautiful; *gavyūti*: pastures for Ray-cows, (8.60.20)

*antivāma*: who bears the desirables within us, generous one (occurs once)]

**7.77.5:** Illumine us with your glorious splendour (1). O Divine Dawn, enrich and lengthen our lives (2). O one in whom are all desirable things, establish in us the impulsion for achievements (3), of Ray-cows, life-energies and the powers of movement (4).

अस्मे श्रेष्ठेभिः भानुभिः वि भाहि (1), उषो देवि प्रतिरन्ती न आयुः (2),  
इषं च नो दधती विश्ववारे (3), गोमत् अश्वावत् रथवत् च राधः (4)

[Line 4: (alt.) cows, horses and chariots; For symbolism of these see the section, 'Some common words', in page (xxiii).]

**7.77.6:** O Daughter of Heaven (1), Vasiṣṭhās increase Dawn with their thoughts, O one of perfect birth (2). Establish in us wealth, sublime and mighty (3). O Gods, protect us always with your blessings (4).

यां त्वा दिवो दुहितः (1), वर्धयन्ति उषः सुजाते मतिभिः वसिष्ठाः (2),  
सास्मासु धा रयिम् ऋष्वं बृहन्तं (3), यूयं पात स्वस्तिभिः सदा नः (4)

## 78. Uṣha

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.78.1:** Her rays of intuition

**7.78.2:** She repels all darkness and evils

**7.78.3:** Gives birth to Sun, yajña and Agni

**7.78.4:** Her car yoked by her self-law of nature

**7.78.5:** Makes earth enlivened with divine energy

**Metre:** Triṣṭup

**7.78.1:** The first rays of intuition (or light) are visible (1). Her rays are spreading on high (2). O Uṣhas, with your vast and luminous car (4), bring us the beautiful and desirable things (5), in our front (3).

प्रति केतवः प्रथमा अदृशन् (1), ऊर्ध्वा अस्या अञ्जयो वि श्रयन्ते (2),  
उषो अर्वाचा (3), बृहता रथेन ज्योतिष्मता (4), वामम् अस्मभ्यं वक्षि (5)



**7.78.2:** The kindled fires are increasing (1). The luminous sages hymn the dawn with their thoughts (2). Dawn divine comes (3), repelling by the light all darkness and evils (4).

प्रति षीम् अग्निः जरते समिद्धः (1), प्रति विप्रासो मतिभिः गृणन्तः (2),  
उषा याति (3), ज्योतिषा बाधमाना विश्वा तमांसि दुरिता अप देवी (4)  
[*apa bādhamāna*: repelling; *durita*: evils, calamities]

**7.78.3:** The shining Uṣhas extends to us the light (2), which is seen in the front (or east) (1). She gives birth to the Sun, yajna and Agni (3). The unwelcome and odious darkness goes away behind (4).

एता उ त्याः प्रति अदृश्नन् पुरस्तात् (1), ज्योतिः यच्छन्तीः उषसो विभातीः  
(2), अर्जीजनन् सूर्यं यज्ञम् अग्निम् (3), अपाचीनं तमो अगात् अजुष्टम् (4)  
[*yachchha*: extend to us, (7.16.8); give, (7.5.9);  
*apāchī*: those turned back, (7.6.4);  
*ajushṭāt*: that which is abhorred, (7.1.13)]

**7.78.4:** The opulent daughter of heaven becomes known (1). Everyone sees the shining dawn (2). She ascends the car which is yoked by her self-law of nature (3). The well-yoked horses draw (the car) (4).

अचेति दिवो दुहिता मघोनी (1), विश्वे पश्यन्ति उषसं विभातीम् (2),  
आस्थ्याद् रथं स्वधया युज्यमानम् (3), आ यम् अश्वासः सुयुजो बहन्ति (4)  
[*acheti*: becomes known, (1.113.4), (6.27.4); Note that a word close to it, *achetānasya* means, 'one who knows not' (7.4.7);  
*svadhā*: self-law of nature, unique to each entity; food (S)]

**7.78.5:** We the opulent (persons) (2), being of one mind, awaken you today (1). O shining Uṣhas, (make earth) a field of gleaming (3). Protect us (4).

प्रति त्व अद्य सुमनसो बुधन्ता (1), अस्माकांसो मघवानो वयं च (2),  
तिल्विलायध्वम् उषसो विभातीः (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*pratibudhanta*: wake you, (7.9.4);

*tilvile*: a field of gleaming, (5.62.7);

Line 3: The entire earth is enlivened with divine energy;  
“moisten the earth so that good crops can grow” (S).]

## 79. Uṣhas

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**7.79.1: Uṣhas enlightens the paths of persons**

**7.79.2: The rays of dawn labour like men at work**

**7.79.3: She orders riches for the doer of works**

**7.79.4: Freed the Ray-cows hidden in the hills**

**7.79.5: Establish in us eternal thoughts**

**Metre: Triṣṭup**

**7.79.1:** Uṣhas has enlightened the paths of the persons (1). She awakes the five classes of human beings (2). She has taken refuge in the Sun with her radiant bulls (of diffusion) (3). The Sun makes luminous the heaven and earth (4).

वि उषा आवः पथ्या जनानां (1), पञ्च क्षितीः मानुषीः बोधयन्ती (2),  
सुसंहभिः उक्षभिः भानुम् अश्रेद् (3), वि सूर्यो रोदसी चक्षसावः (4)

[*ukṣhabhiḥ*: bulls: the powers of life-energy which diffuse their energies on earth and man-kind;

*ashret*: has taken refuge; *vi āvaḥ*: enlightened]

**7.79.2:** The dawns make their rays to shine out in the extremities of heaven (1). They labour like men who are set to a work (2). Your rays make the darkness to flee (3); they extend the light (4), as if the Sun was extending its two arms (5).

व्यञ्जते दिवो अन्तेषु अक्षून् (1), विशो न युक्ता उषसो यतन्ते (2),  
सं ते गावः तम् आ वर्तयन्ति (3), ज्योतिः यच्छन्ति (4), सवितेव बाहू (5)

[*aktūn*: rays; *aktavaḥ*: radiances, (10.3.4)]

**7.79.3:** Uṣha has come into being most full of Indra-power (1). (She is) opulent in riches and has given birth to the inspirations of knowledge for our happy going (2). The goddess, the daughter of heaven (3), most full of Angirasahood, orders her riches for the doer of works (4).

अभूदुषा इन्द्रतमा (1), मधोनी आजीजनत् सुविताय श्रवांसि (2),  
वि दिवो देवी दुहिता (3), दधाति अङ्गिरस्तमा सुकृते वसूनि (4)

[*angirastama*: the condition or achievement of Angirasa seers, Angirasahood; *suvitāya*: for good and bliss; for happy going;]

**7.79.4:** O Uṣhas, to us who praise you (3), give the riches in the same way (1), you gave to the singers (in the ancient days) (2). You know (all beings) just as one can know the bull by its sound (4). You have entered the doors of the strong hills and freed (the ray-cows in them) (5).

तावत् उषो राधो अस्मभ्य रास्व (1), यावत् स्तोतृभ्यो अरदो (2); गृणाना  
(3), यां त्वा जङ्घुः वृषभस्या रवेण (4), वि हव्हस्य दुरो अद्रेः और्णोः (5)

[*vi aurnoh*: freed;]

**7.79.5:** Impel towards us the riches of god and god (1). Impel towards us the true words (2). By your shining, establish in us the eternal thoughts (3). Do you protect us always by states of happy being (4).

देवदैवं राधसे चोदयन्ति (1), अस्मद्भक् सूनृता ईरयन्ती (2),  
व्युच्छन्ती नः सनये धियो धा (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*sanaya*: eternal, (3.20.4); *sanaya dhiya*: thoughts of the eternal; eternal-thoughts]

## 80. Uṣhas

Rīṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.80.1: She speeds the worlds with her wholeness

7.80.2: She establishes a new life, dispersing the ignorance

Metre: Triṣṭup

7.80.1: Vasiṣṭhas, the illumined sages, first awaken (2), Uṣha with their stoma hymns (1). She speeds the worlds with her wholeness (3). She discloses all the worlds (4).

प्रति॒ स्तोमे॑भिः उ॒षसं॑ (1), वसि॑ष्ठा गी॒र्भिः वि॒प्रासः॑ प्रथ॒मा अ॑बुध्रन् (2),  
वि॒वर्त॑यन्ती॒ रज॑सी॒ सम॑न्ते (3), आ॒विष्कृ॑ण्वती॒ भुव॑नानि॒ विश्वा॑ (4)

[*samanta*: wholeness, (5.1.11); *prati abudhran*: awake;  
*āviṣhkṛṇvatī*: to disclose, (5.80.4);]

7.80.2: Uṣha is awake (3). Hence she establishes a new life (1). She (disperses) the dense darkness and ignorance with her light (2). She bears her front like an immodest maiden (4). She makes manifest Sun, yajna and Agni (5).

ए॒षा स्या॑ नव्य॒मायुः॑ दर्धा॒ना (1), गू॒ढ्वी तमो॑ ज्योति॒षा (2), उ॒षा अ॑बोधि  
(3), अग्र॑ एति युव॒तिः अ॑ह॒याणा॑ (4), प्राचि॑कित॒त् सूर्य॑ य॒ज्ञम् अ॒ग्निम् (5)

[Line 5: the idea is also in (7.78.3);

*abodhi*: is awake, (3.5.1, 6.1.1);]

7.80.3: Same as (7.41.7)

[Also in TS (4.2.6.8)]

## 81. Uṣha

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.81.1: She is a perfect guide

7.81.2: May we obtain enjoyment with your and Sun's rays

7.81.3: You grant manifold ecstasy to the giver

7.81.4: Create the plenitude so that we can understand the  
Sun

7.81.5: Felicity having a far-extended hearing for the word

7.81.6: With your true words, you impel the opulent

Metre: 1,3,5, Br̥hati; 2,4,6, Satobr̥hati

7.81.1: The daughter of heaven (2), is seen coming and shining  
(1). She dispels the great gloom for the vision (of all) (3). She,  
the perfect guide, she creates the light (4).

प्रति ऽ अदर्शि आ-यती उच्छन्ती (1), दुहिता दिवः (2),  
अपो महि व्ययति चक्षसे तमो (3), ज्योतिः कृणोति सूनरी (4)

[*sūnarī*: perfect guide, (1.48.5), (4.52.1); *adarshi*: seen]

7.81.2: When the Sun along with Uṣhas rises and releases the  
rays (1), he renders the asterisms also luminous (2). With your  
manifestation and that of the Sun (3), may we obtain (our share  
of) the enjoyment (4).

उदुस्त्रियाः सृजते सूर्यः सचान् उद्यन् (1), नक्षत्रम् अर्चिवत् (2),  
तवेत् उषो व्युषि सूर्यस्य च (3), सं भुक्तेन गमेमहि (4)

[*bhaktam*: that which is enjoyed, (1.127.5)]

7.81.3: O Uṣhas, daughter of heaven, who possesses (the  
enjoyments) (1), may we quickly awaken you (2). You bear (3),  
to the giver the beatitude (5), a manifold and desirable ecstasy  
for his possession (4).

प्रति त्वा दुहितर्दिव उषो (1), जीरा अभुत्स्महि (2),  
या बर्हसि (3), पुरु स्पार्ह बन्न्वति रत्नं न (4), दाशुषे मयः (5)

[*prati abhutsmaḥi*: awaken you (S); *mayah*: beautitude;  
*vananvatī*: to possess, (8.104.19); *puru*: manifold;]

7.81.4: O great goddess, by your shining, may you create in us, the plenitude (1), so that we can see the Sun and understand (2). O distributor of ecstasy (3), we desire that may we be to you like the children to a mother (4).

उच्छन्ती या कृणोषि मंहना (1), महि प्रख्यै देवि स्वर्दृशे (2),  
तस्यास्ते रत्नभाज (3), ईमहे वयं स्याम मातुः न सूनवः (4)

[Lines 1,2: Only when we have wide vision, we can appreciate the immensity and the givings of the Sun.

*mahi devi*: great goddess; *mamhanā*: plenitude, (5.16.4);

*ratna bhāja*: distributor of ecstasy; *prakhyai*: to understand;]

7.81.5: O Uṣha, bring to us the richly brilliant and opulent felicity (1), which has a far-extended hearing for the word (2). O daughter of heaven (3), give us that enjoyment fit for mortals in which we could rejoice (3).

तच्चित्रं राध आ भर उषो (1), यद् दीर्घश्रुतमम् (2),  
यत् ते दिवो दुहितः (3), मर्तभोजनं तद् रास्व भुनजामहे (4)

[*rādhah*: opulent felicity; *chitram*: richly brilliant, (6.10.5);

*dīrghashrutamam*: which has a far-extended hearing for the word from beyond; see the note in (7.16.8)]

7.81.6: (Give) to our luminous sages the divine hearing, immortality, the delightful riches (1), the plenitude of Ray-cows to us (2). You are the impeller of the opulent and you are with the true words (3). O Uṣha, drive away our foes (4).

श्रवः सुरिभ्यो अमृतं वसुत्वानं (1), बाजान् अस्मभ्यं गोमतः (2),  
चोदयित्री मघोनः सूनृतावती (3), उषा उच्छत् अप सिधः (4)

[*apa uchchhat*: drive away (S);

*vasutvanam*: the riches of delight (*vana*);]

### Indra and Varuṇa: (82-85)

[There are several hymns which are addressed jointly to two deities. The ṛiṣhi prays their joint powers to manifest in him. Even though both Indra and Varuṇa are addressed as kings, their complimentary nature is mentioned in several mantrās. (7.82.2) states Indra is the all-ruler (*samrāt*), whereas Varuṇa is the self-ruler (*svarāt*). (7.83.9) states, 'one of you destroys the foes, the other upholds the law of workings (*vratāni*). They together widen the inner world of devotees and thus reduce their sinful tendencies. (7.85.3) states that one of you support the aspirants in their different paths; the other (Indra) kills the hostile foes like Vṛtra.

A brief view of the powers of Varuṇa is given at the beginning of sūкта 86 in this Maṇḍala. Recall that sūktās (18-32) are dedicated to Indra.]

## 82. Indra and Varuṇa

**Ṛiṣhi: Vasīṣṭhaḥ Maitrāvaruṇīḥ**

**7.82.1: We overpower the evil-doers and evil-minded**

**7.82.2: Among you two, one is all-ruler, the other is  
self-ruler**

**7.82.3: Raised the Sun and filled empty rivers**

**7.82.4: Heroes call you for protection**

**7.82.5: You have created all beings of worlds with your  
might**

**7.82.6: Yajamāna shapes his own vigour with Varuṇa's help**

**7.82.7: No calamity can touch the mortal who gives to them**

**7.82.8: Grant us your friendship and affinity**

**7.82.9: Gain of creation and extension (*toka, tanaya*)**

**7.82.10: Bring us a wide-extended home of bliss**

**Metre: Jagatī**

7.82.1: O Indra and Varuṇa, you two in our pilgrimage-journey (1), grant us vast peace and peace to all people (2). May we overpower those (evil-doers) who want to subdue those performing intense sacrifices (3). May we conquer in battle the evil-minded (4).

इन्द्रावरुणा युवम् अध्वराय (1), नो विशे जनाय महि शर्म यच्छतम् (2),  
दीर्घ-प्रयज्युम् अति यो वनुष्यति (3), वयं जयेम पृतनासु दूढ्यः (4)  
[*vanuṣhyati*: those who want to subdue us]

7.82.2: One among you is called as the all-ruler (*samrāt*), the other the self-ruler (*svarāt*) (1). O great Indra-Varuṇa, you have great riches (2). The All-gods in the supreme station (3), have established along with you, the mighty ones, the vigour and strength (in us) (4).

सम्राट् अन्यः स्वराट् अन्य उच्यते (1), वां महान्तौ इन्द्रावरुणा महावसू  
(2), विश्वे देवासः परमे व्योमनि (3), सं वाम् ओजो वृषणा सं बलं दधुः (4)  
[*ojas*: vigour; *balam*: strength;]

7.82.3: By your vigour, you opened the doors and (released the) waters (1). You raised the Sun to be the lord in the heaven (2). O Indra-Varuṇa, who have the magic knowledge, by your rejoicing (in the Soma) (3), you filled the empty rivers (4). You nourish our thoughts (5).

अनु अपां खानि अतृन्तम् ओजसा (1), सूर्यम् ऐरयतं दिवि प्रभुम् (2),  
इन्द्रावरुणा मदै अस्य मायिनो (3), अपिन्वतम् अपितः (4), पिन्वतं धियः (5)  
[*airayatam*: sent up, (8.74.3); *khāni*: doors, (5.32.1);  
*anu atṛntam*: opened; *pinvatam*: nourish, (6.5.8)]

7.82.4: For the sake of protection (3), the heroes engaged in battles (call you) (1), with bended knees (4). The carrier of offerings (call you) (2); The doers of work call you, O Indra and Varuṇa, who are swift to our call (6). You are lords of the riches in the two (realms) (5).



युवामिद् युत्सु पृत्तनासु (1), बह्वयो युवां (2), क्षेमस्य प्रसवे (3), मित्रज्ञवः (4), ईशाना बस्व उभयस्य (5), कारव इन्द्रावरुणा सुहवा हवामहे (6)

7.82.5: O Indra and Varuṇa, you have created (1), with your might all the beings of the worlds (2). For welfare, Mitra sets to work Varuṇa (3). The other one, Indra travels for happiness with the fierce Maruts (4).

इन्द्रावरुणा यत् इमानि चक्रधुः (1), विश्वां जातानि भुवनस्य मज्मनां (2), क्षेमेण मित्रो वरुणं दुवस्यति (3), मरुद्भिः उग्रः शुभम् अन्य ईयते (4)

[Line 2: Mitra is the lord of love. Love can be established by the work done by Varuṇa, the lord of infinities.

*īyate*: journeys, (4.14.3); *majmanā*: with might, (8.103.2); *shubham*: happiness, (3.26.4)]

7.82.6: The yajamāna shapes his own vigour (ojas) to be firm (2), using the energies of Varuṇa, for obtaining great riches (1). Among them, the one uncompanioned destroys the foe who harms (3). The other completely destroys the foes, again and again, with little effort (4).

महे शुल्काय वरुणस्य नु त्विष (1), ओजो मिमाते ध्रुवमस्य यत् स्वम् (2), अजामिम् अन्यः श्रथयन्तम् आतिरद् (3), दग्धेभिः अन्यः प्र वृणोति भूयसः (4)

[*tvisha*: energies, (8.43.3);

*ajāmim*: uncompanioned, (10.69.12), single, (4.4.5)]

7.82.7: No sin, no calamity (1), no distress (3), can befall that mortal, O Indra and Varuṇa (2,5), to whose pilgrim-rite you go and accept the offerings (4), No harm (can touch him) (6).

न तमंहो न दुर्तितानि (1), मर्त्यम् इन्द्रावरुणा (2), न तपः कुतः चन (3), यस्य देवा गच्छथो वीथो अध्वरं (4), न तं मर्तस्य नशते (5), परिहृतिः (6)

[*vīthe*: accept the offerings (S), related to *vītaye* in (5.26.2);

*nashate*: befalls him, (6.3.2)]

**7.82.8:** O Leaders, come with the divine protection to our front (1). If you take pleasure in me, then hear my call (2). O Indra and Varuṇa, grant us (4), your friendship and your happy affinity (3).

अ॒र्वाक् न॒रा दै॒व्येन॒ अव॒सा ग॑तं (1), शृ॒णुतं॑ ह॒वं य॒दि मे॒ जुजो॑षयः (2),  
यु॒वोः हि स॒ख्यमु॒त वा॒ यदा॒प्यं मा॒र्डीक॑म् (3), इ॒न्द्रावरु॑णा नि य॒च्छत॑म् (4)

**7.82.9:** O Indra and Varuṇa, may you fight (for us) by leading us in battle and battle (1). You have the strength which overcomes foes (2). Both types of persons call you in battles (3), for the gain of creation and extension (or sons and grandsons) (4).

अ॒स्माक॑म् इ॒न्द्रावरु॑णा भ॒रैभ॒रे पु॒रोयो॑धा भ॒वतं॑ (1), कृ॒ष्टि-ओ॒जसा॑ (2),  
यद् वा॑ ह॒वन्त॒ उभ॒ये अ॒र्धं स्पृ॑धि न॒रः (3), त॒ोकस्य॒ तन॑यस्य स॒ातिषु॑ (4)

**7.82.10:** May Indra, Varuṇa, Mitra and Aryama (1), bring us the lights (of knowledge), a vast home of bliss, which is wide-extended (2). May the light of Aditi, the increaser of truth be not harming (3). May we meditate on a chant for the god Savitṛ (4).

अ॒स्मे इ॒न्द्रो वरु॑णो मि॒त्रो अ॒र्य॒मा (1), यु॒ष्मं य॒च्छन्तु॑ म॒हि श॒र्म स॒प्रथः॑ (2),  
अ॒व॒ध्रं ज्योतिः॑ अ॒दितेः॑ ऋ॒तावृ॑धौ (3), दे॒वस्य॒ श्लो॒कं स॒वितुः॑ म॒नाम॑हे (4)

[Line 3: May our body be able to withstand the power of the incoming light of Aditi. May we suffer no harm.]

### 83. Indra and Varuṇa

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.83.1:** Seekers of ray-cows are in your front

**7.83.2:** Indra and Varuṇa assure safety amidst danger

**7.83.3:** Help us amidst destruction by non-giving foes

**7.83.4:** Smiting Bheda to help Sudāsa

**7.83.5:** Make us reach the shore of safety

**7.83.6: Attacked by ten hostile kings****7.83.7: Songs became true****7.83.8: Tṛtsus meditated on you with surrender****7.83.9: One of you destroys foes, the other upholds the law  
of workings****Metre: Jagatī**

**7.83.1:** The seekers of Ray-cows in difficulties come to our front (2), contemplating your affinity, O leaders (1). Kill the Vṛtra-dāsa (foes) as well as the Āryan (foes) (2). O Indra and Varuṇa, protect Sudāsa with your safe-guardings (3).

युवां नरा पश्यमानास आप्यं (1), प्राचा गव्यन्तः पृथु-पर्शवो ययुः (2),  
दासा च वृत्रा हतमार्याणि च (3), सुदासम् इन्द्रावरुणा अवसा अवतम् (4)  
[Line 2: *parshava*: ribs: It occurs in 2 places (10.33.2) and (1.105.8), referring to a person with painful ribs which are compared to rival wives. Thus *prthuparshava* refers to persons facing many problems, caused by hostiles.

*avatām*: protect, (10.70.10)]

**7.83.2:** When men assemble with raised banners (1), there is a conflict (2). When there is nothing favourable (3), people in fear look up to the Sun (4); then Indra and Varuṇa speak to us (with assurance of safety) (5).

यत्रा नरः समर्यन्ते कृतध्वजो (1), यस्मिन् आज्ञा भवति (2), किं च न  
प्रियम् (3), यत्रा भयन्ते भुवना स्वर्दशः (4), तत्रा न इन्द्रावरुणा अधि  
वोचतम् (5)

**7.83.3:** O Indra and Varuṇa, the destruction is seen on earth from end to end (1). The clamour has ascended to the heaven (2). The non-giving (foes) are nearing our people (3). Hearing our call (for help), may you come in our front with your protection (4).

सं भूम्या अन्तां ध्वसिरा अदक्षत इन्द्रावरुणा (1), दिवि घोष आरुहत् (2),  
 अस्थुः जनानाम् उप माम् अरातयो (3), अर्वाक् अवसा हवनश्रुता गतम् (4)  
 [*upa asthuḥ*: nearing (S);]

7.83.4: You completely protected Sudāsa (2), by smiting with your weapons (the foe) Bheda who was unconquered till then (1). You have heard the invocations of the soul-thoughts (3). (Powers of growth) placed in front by the Ṭṛtsūs have become true (4).

इन्द्रावरुणा बधनाभिः अप्रति भेदं वन्वन्ता (1), प्र सुदासम् आवतम् (2),  
 ब्रह्माणि एषां शृणुतं हवीमनि (3), सत्या तृत्सूनाम् अभवत् पुरोहितिः (4)  
 [*brahmāṇi*: soul-thoughts; *puru-hitiḥ*: placed in front, (7.60.12);  
 Line 4: The desires expressed in the invocation have been fulfilled.]

7.83.5: O Indra and Varuṇa, the evil-forces of the foe (*arya*) are consuming us (1). The non-givers are desiring to conquer us (2). You are the kings of the riches of the two (realms) (3). Protect us on this day (of battle) so that we can reach the shore of safety (4).

इन्द्रावरुणौ अभि आ तपन्ति मा अघानि अर्यो (1), वनुषाम् अरातयः (2),  
 युवं हि वस्वं उभयस्य राजथो (3), अर्घ स्मा नो अवतं पार्ये दिवि (4)  
 [*agham*: evil, (5.3.7); *pārye*: shore of safety]

7.83.6: In the conflicts, both call you two (1), for the gain of riches, O Indra and Varuṇa (2). You completely protected Sudāsa and Ṭṛtsus (4), when attacked by the ten kings (3).

युवां हवन्त उभयांस आजिषु (1), इन्द्रं च वस्वो वरुणं च सातये (2),  
 यत्र राजभिः दशभिः निबाधितं (3), प्र सुदासम् आवतं तृत्सुभिः सह (4)

[Line 1: both: Sudāsa and Ṭṛtsu;

Ten kings: (The demon-foes) Shimyu, Turvasha, Druhyu, Kavaṣha, Pūru, Anu, Bheda, Shambara and the two Vaikarṇas.

This list is not mentioned in any RV mantra; S mentions this list. These are the enemies of Sudāsa and Tṛtsu. Note all these names have psychological meanings indicating their hostile powers; they are not human.]

**7.83.7:** The ten kings (1), could not prevail against Sudāsa, O Indra and Varuṇa (3), even though these non-sacrificers together acted (2). The songs of praise of the priests seated in the house became true (4). The gods were present in these luminous invocations (5).

दश॒ राजा॑नः (1), समि॑ता अय॒ज्यवः॑ (2), सु॒दास॑म् इन्द्रावरु॒णा न यु॑युधुः (3), स॒त्या नृ॒णाम् अ॑ब्र॒सदाम्॑ उ॒पस्तु॑तिः (4), दे॒वा ए॑षाम् अ॒भवन् दे॒वहू॑तिषु (5)  
[*devahūtīṣhu*: luminous invocations, *admasad*: seated in the house, (8.44.29)]

**7.83.8:** Even though surrounded on all sides by the ten kings (1), Sudāsa was taught by you (to fight successfully), O Indra and Varuṇa (2). With matted hair and walking gracefully, with the prostrations of surrender (3), Tṛtsus touched you and meditated on you, being full of thoughts (4).

दा॒शरा॒ज्ञे परि॑यत्ताय वि॒श्वतः॑ (1), सु॒दास॑ इन्द्रावरु॒णौ अ॒शिक्ष॑तम् (2), श्वि॒त्यञ्चो॑ यत्र॒ नम॑सा क॒पदि॑नौ (3), धि॒या धी॑वन्तो अ॒सप॑न्त॒ तृत्स॑वः (4)  
[*dhīvanta*: full of thoughts; *sapanta*: to touch, (1.68.2)]

**7.83.9:** One of you destroys the (demon) foes in the battles (1). The other always protects the law of workings (2). O mighty one, we invoke you with words for complete purification (3). O Indra and Varuṇa grant us peace and bliss (4).

वृ॒त्राणि अ॒न्यः संमि॑थेषु जिघ्र॑ते (1), ब्र॒तानि अ॒न्यो अ॒भि र॑क्षते॒ सदा॑ (2), ह॒वाम॑हे वां वृष॒णा सु॒वृत्ति॑भिः (3), अ॒स्मे इन्द्रावरु॒णा श॑र्म॒ यच्छ॑तम् (4)

**7.83.10:** Same as (7.82.10)

## 84. Indra and Varuṇa

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.84.1: You assume many forms of your own accord

7.84.2: Indra widens the world of devotees

7.84.3: May the riches sent by gods reach us

7.84.4: Sun impairs those who utter falsehood

7.84.5: Advent of gods who have perfect ecstasy

Metre: Triṣṭup

7.84.1: O Kings, may you turn towards this pilgrimage-rite (1), to accept our offerings and the prostrations of surrender (2). (The offerings) held in our luminous arms (3), go towards you who assume many forms of your own accord (4).

आ वा॑ राजानौ अध्व॒रे व॑वृ॒त्यां (1), ह॒व्येभिः॑ इन्द्रावरु॒णा नमो॑भिः (2),  
प्र वा॑ घृ॒ताचीं॑ बा॒ह्वोः दधा॑ना (3), परि॒ त्मना॑ वि॒ष्टुरूपा॑ जिगाति (4)

[Line 3, 4: The offerings are presented by the arms in ways appropriate to each form of the deity.

*ghṛtāchī*: luminous, (7.1.6); *jigāti*: goes;]

7.84.2: You travel in the vast kingdom of heaven (1). You bind us with the bondage (of diseases and others) without using any ropes (2). May you free us from the wrath of Varuṇa (and thus free us) (3). Indra makes the world wide (4).

यु॒वो रा॒ष्ट्रं बृ॒हत् इ॒न्वति॑ द्यौः (1), यौ से॒तृभिः॑ अ॒र्जुभिः॑ सि॒नीथः॑ (2),  
परि॑ नो हे॒ळो वरु॑णस्य वृ॒ज्या (3), उ॒रुं न॒ इन्द्रः॑ कृ॒णवदु॑ लो॒कम् (4)

[Line 4: One commits a sin because of a perception of some sort of limitation such as resources physical, mental. When a devotee widens his world, by the grace of Indra, more and more resources appear in his view. Thus there is a decrease in the tendency to commit such sins.

*sinīthaḥ*: to bind (S) (occurs once); *invati*: to journey (6.5.1)]

**7.84.3:** May you render beautiful the yajna done during the discoveries of knowledge (1). May the soul thoughts (or mantrās) of illumined sages be well-known (or well-manifested) (2). May the riches sent by the gods reach us (3). May we be increased by your protections and increasings which are desirable (4).

कृतं नो यज्ञं विदथैषु चारुं (1), कृतं ब्रह्माणि सूरिषु प्रशस्ता (2),  
उपो रयिः देवजूतो न एतु (3), प्र णः स्पर्हाभिः ऊतिभिः तिरेतम् (4)

[*prashasta*: well-known (1.66.2), widely manifested, (1.36.9);  
*pra tiretam*: increase us (S), (occurs once)]

**7.84.4:** O Indra and Varuṇa, establish the felicities in us which are desirable for all (1), which house a multitude of riches, along with dwellings (2). The Sun ravages those who utter falsehood (3). He, the hero, gives unbounded treasure (4).

अस्मे इन्द्रावरुणा विश्ववारं रयिं धत्तं (1), वसुमन्तं पुरुक्षुम् (2),  
प्र य आदित्यो अनृता मिनाति (3), अमिता शूरो दयते वसूनि (4)

[*vasumantam*: opulent, (10.11.8); one with dwelling (S);  
*purukṣuḥ*: housing a multitude of riches, (1.68.5)]

**7.84.5:** May this hymn reach Indra and Varuṇa (1). May (this hymn) impelled by me be protective for children and grandchildren (creations and extensions) (2). May we go for the advent of gods who have perfect ecstasy (3). Do you protect us always with states of happy being (4).

इयमिन्द्रं बरुणम् अष्ट मे गीः (1), प्रावत् तोके तनये तूतुजाना (2),  
सु-रत्रासो देववीतिं गमेम (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*tūtujāna*: with force of impulsions, (3.6.5)]

## 85. Indra and Varuṇa

Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ

7.85.1: For our purification, we offer our mind of wisdom

7.85.2: Scatter the foes

7.85.3: One of you supports the aspirants; the other kills

Vṛtras

7.85.4: Agni of perfect will

Metre: Triṣṭup

7.85.1: To Indra and Varuṇa, we offer Soma (2). For our purification we offer our mind of wisdom, untouched by demon foes (1), and is luminous in front like Goddess Uṣha (3). May they protect us before and during our journeys (4).

पुनीषे वा॒म अ॒क्षसं॑ म॒नीषां॑ (1), सोम॒म् इन्द्रा॑य॒ वरु॑णाय॒ जुह्व॑त् (2),  
घृ॒तप्र॑तीकाम् उ॒षसं॑ न दे॒वीं (3), ता नो॒ याम॑न् उरु॒ष्यता॑म् अ॒भीके॑ (4)

[*punīṣhe*: for purification, (occurs once);

*manishām*: mind of wisdom, (4.5.3), *abhīke*: before, (4.12.5);

*ghṛtapratikam*: one with luminous front, (3.1.18), (10.21.7)]

7.85.2: (We are) contesting (against the foes) here where the gods are invoked (1). Here the luminous shafts aimed at the banners are falling (2). O Indra and Varuṇa may you smite these foes (3), with your weapons so that they retreat or scatter in all directions (4).

स्पर्ध॑न्ते वा उ॒ देव॑हूये अ॒त्र (1), येषु॑ ध्व॒जेषु॑ दि॒द्यवः॑ प॒तन्ति॑ (2),

यु॒वं तान् इन्द्रा॑वरु॒णौ अ॒मित्रा॑न् ह॒तं (3), परा॑चः॒ शर्वा॑ वि॒षूचः॑ (4)

7.85.3: The divine waters (or energies) by their self-glory (1), establish the gods Indra and varuṇa in their dwellings (2). One of you supports the aspirants in their different paths (3). The other kills the Vṛtrās without any resistance (4).



आपः चित् हि स्वयंशसः सदःसु देवीः (1), इन्द्रं वरुणं देवता धुः (2),  
 कृष्टीः अन्यो धारयति प्रविक्ता (3), वृत्राणि अन्यो अप्रतीनि हन्ति (4)  
 [praviktā: several paths, (6.50.5); sadaḥ-su: dwellings;]

7.85.4: He (Agni) has the perfect will, possesses the truth and is the invoker (1). To you, the mighty ādityās, the yajamāna offers his prostrations of surrender (2). He, the giver of offerings, asks you to return for the sake of protection (3). He is there with a happy path and has the pleasant offering (4).

स सुक्रतुः ऋतचित् अस्तु होता (1), य आदित्य शर्वसा वां नमस्वान् (2),  
 आ-ववर्तत् अवसे वां हविष्मान् (3), असत् इत् स सुविताय प्रयस्वान् (4)  
 [suvitāya: to the happy path, (4.14.3); for a happy journey, (3.2.13, 5.11.1)]

7.85.5: Same as (7.84.5)

### Varuṇa: (86-89)

[There are 8 complete sūktās dedicated to Varuṇa of which 4 are here in this Maṇḍala.

Viewed on the surface, Varuṇa is the omniscient and omnipotent Lord or Creator, Master of the oceans and the sky, whose strength and speed cannot be matched by anyone else. He maintains all the laws in the Earth, mid-region and the heavens, punishing the transgressors. But a closer look reveals the esoteric meaning of the hymns just as with the other hymns of Rig Veda. Varuṇa is the Godhead who creates pathways for the Sun in our being which is full of darkness so that the Sun can pour his knowledge into all the dark corners of the being. The oceans, of which Varuṇa is the master, symbolize the waters of the Truth and Varuṇa pours these Waters on our three bodies, viz. physical, vital and mental, and removes all sin, evil and falsehood from our lives. The Seer Shunahshepa explicitly requests Varuṇa to release or loosen the three cords

of bondage which represent the bonds of the three planes, physical, vital and mental. These knots restrict the flow of the universal psychic energies in our body. Varuṇa is prayed to release these knots. These knots are the celebrated knots associated with the names Brahma, Viṣṇu and Rudra in the tāntrik literature of a later date.

A common descriptor used for Varuṇa is *uru*, which means always 'wide' in the Rig Veda. Varuṇa is the lord of all infinities, master of all the oceans and ether. Varuṇa's dwelling is in the *vaṣṭ*, (*urukṣhaya*), (1.2.9), Varuṇa has wide vision (*uru chakṣhasam*), (1.25.16). He is hymned as *urushamsa* in (1.24.11) and (2.28.3). *shamsa* in the Veda always stands for the perfect expression or speech. Recall that different formations are brought out by the power of speech or Vāk in the Veda. *uru shamsa*, means "wide expression", the bringing out of our being (or *sat*) that which is latent in it and manifesting it in our action. Thus Varuṇa grants us a broader vision, removes the narrowness of our outlook so that we can express our aspiration for the attainment of infinities.

Consequently, he is also hymned as *swarāt*, (2.28.1), the self-ruler and *sāmrāt*, the emperor (8.25.3, 8.42.1). *sāmrāt* means one who has complete kingship or control over both subjective and objective existence. Among the people of the Vedic age, the emperor was also a sage; he was both a thinker and a hero. He had a plenitude of both wisdom and will, thought and action. Varuṇa is the king of all the dominions (8.42.1 and 8.42.2.). Hence Varuṇa is pictured as self-knowing, self-mastering, moving freely with the laws because he is perfectly aware of the laws. Recall that *satya* is the Truth-Absolute in the Veda. *ṛta* is the Truth in manifestation everywhere and at any time. It is the Truth of Divine Being regulating the right activity of both body and mind. Varuṇa is

said to be touching with the Truth (*ṛtasprshā*), (1.2.8). Varuṇa is also called *ṛtavṛdha*, increaser of Truth, because he along with Mitra increase the Truth in the human being, the yajamāna who performs the yajña, the harmonious arrangement of actions. Varuṇa is endowed with a vast will-power, *brahantam kratum* (1.2.8). He increases the will-power in man so that the human can perform all actions consistent with the Truth in manifestation (*ṛta*). He is hymned as 'superbly laudable among the laudable' (1.17.5). Laud or praise in the Veda is not simply a casual utterance, but has the power to bring out the intentions expressed in speech.

We will give here the description of Varuṇa given by Seer Nabhaka of the family Kaṇva. "Luminous Varuṇa has embraced the nights; He holds the Dawns within him by his creative knowledge; Visioned, he is around every object" (8.41.3). "He who supports the worlds of life, he who well knows the hidden names of the rays of the dawns, He cherishes much wisdom", (8.41.5). "In whom all wisdom is centred as the nave is set within the wheel", (8.41.6). "He wraps these regions as a robe; He contemplates the hosts of Gods and all the works of mortals; In the home of Varuṇa all the Gods follow his decree," (8.41.7). "He is the hidden ocean and he climbs passing beyond heaven; when he has placed the sacrificial word in these dawns, then with his luminous feet he tramples illusions and ascends to the Heavens", (8.41.8). [Sri Aurobindo, sv].

### Sin and Shortcomings

Varuṇa prepares the great pathways in the human being so that the illumination of the Sun, Sūrya, can enter all the unlit regions in him. The heart is the dwelling place of the inner self of man. Afflictions of the heart are indicative of the effects of the forces of ignorance on our inner being. The Vedic Seers

did not compartmentalize the physical and psychological ailments as the moderns do. Only the Light brought in by the Sun can dislodge the forces of ignorance which cause the afflictions as declared in (1.25.7).

In the hymns of the Seer Shunahshepa there is repeated mention of the words *sin*, *enah*, disregard, *hela*, etc., which need special attention. Recall that Varuṇa is the upholder of the Laws, *vratāni*, upholder of *ṛtam* which is the Truth of Divine being regulating the right activity in both mind and body. The Rig Vedic Seers were very much aware of the human frailties. They saw around them persons steeped in selfishness and prayed that they may not be in the same boat. "May I not live, O Varuṇa, to witness my wealthy, liberal dear friend's destitution", (3.28.10).

There is no listing of the set of actions which constitute sins and otherwise, because such a mechanical classification is not possible. The attempts at codifying these highly plastic modes of life and conduct are found in the several ancient books of Hindus called as *dharma shāstrās*. The period of these books is several millennia after the age of Rig Veda. Every religion like Christianity, Judaism, Islam, etc. have their own books of conduct, often represented as the word of God. Among all these books, the special feature of the Hindu *dharma shāstrās* is that they alone recognize that these books have some eternal elements and some other elements which are appropriate to a particular time, place and society. The Seers of each generation are expected to reframe the variable parts of the rules appropriate to that time and place.

We summarize the observations of Sri M.P. Pandit: "The movement against the law of being may be with full knowledge of what one is doing or in ignorance of the wrong nature of the movement. In each case *Karma* is forged and the results

suffered. Yet where one acts contrary to the law of Truth consciously, the results are particularly detrimental to the growth of Soul within. A thick crust of darkness gathers round the soul and prevents its Light from coming through (to the other parts of our body). But in the action in ignorance, the reactions are mostly on the surface and do not go deep. Both types of sin are held up before God Varuṇa, the Lord of Purity, so that he may first loosen these impurities from the being of the seeker and then cut them asunder". Seer *Atri* indicates, 'Our sin against Truth and our sin by ignorance, all these clear away like loosened things', (5.85.8).

Note that premature death itself is a transgression of the Law. Sacred is the life consecrated to the God. If it is not robbed, but well-protected, it fulfils itself. For Varuṇa, the master of infinities, the establishment of the forces of harmony in human bodies is not difficult as declared in (1.24.14).

### Three Methods

In 1.25.3, the Seer prays "O Varuṇa, we bind your mind excellently with our praises like the charioteer the ready horse." There are three ingredients in the attempt of the Seer to bind Varuṇa namely *namas* (surrender), *yajña* and *havis* (offerings). The first step is to have faith and express it by the homage or adoration in a spirit of complete surrender. The next step is to try to perform all actions in a spirit of harmony. We may recall that *yajña* is not merely a ritual. It is an orderly arrangement of all actions and their offerings to the cosmic powers to whom they rightly belong. The ritual of *yajña* is one such orderly arrangement. The next is the offering to the Gods of the delight or *rasa* released from our actions. This is the threefold way. Then the bonds of sins will be loosened.

### Relation to the knots mentioned in the *tantra-yoga*

As Sri Kapāli Sāstry states, (KS, CW, Vol. 6) “there is no doubt whatsoever that the triple bondage mentioned in some hymns to Varuṇa, corresponds to the three knots famous in the *tantra yoga* under the names of Brahma, Viṣṇu and Rudra. The triple bondage obstructs the entry and spread of the Truth-light in the threefold being of mind, life and body. Release from it is possible by the grace of God Varuṇa”. For more details, see the “Rig Veda Samhita, Maṇḍala 1: The Secret of Rig Veda’ (SAKSI) p. 44.

## 86. Varuṇa

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.86.1: He propped the vast of heaven**

**7.86.2: When shall I know his grace?**

**7.86.3: I ask what is my sin?**

**7.86.4: I approach with surrender**

**7.86.5: Bonds of sins done by us and our fathers**

**7.86.6: It was not my choice, but bad past karma**

**7.86.7: I will serve the lord like a slave**

**7.86.8: Peace be with us in rest and in work**

**Metre: Triṣṭup**

[As the Bhagavad Gīta was to state clearly centuries later, but already implicit in the Rig-Veda, there are three main roads to spiritual enlightenment: the way of action, the way of devotion, and the way of knowledge. This hymn of Vāsiṣṭha, foremost among the Living Ones, is addressed to Varuṇa, the All-Enveloping One; Supreme Deity, Lord of Lords and King of Kings, He Who knows and upholds the order of Nature, Who penetrates past, present, and future, Who presides over the order of the moral world with justice and mercy.

A fine example of Vedic devotional poetry, its tone and elevation of language would not make it out of character among the Psalms of David. (Jean Le Mee)]

**7.86.1:** Wise are the works of Him who with his glory (1), thrust apart the two great worlds and held them there (2). He propped up the sublime and vast heaven (3), and the two-fold stars and stretched the earth beneath (4).

धीरा त्वस्य महिना जनुषि (1), वि यः तस्तम्भ रोदसी चिदुर्वी (2),  
प्र नाकमृष्वं नुनुदे बृहन्तं (3), द्विता नक्षत्रं पप्रथच्च भूमं (4)

[*dvita*: two-fold; *rshvam*: sublime, (4.2.4);

*pranunde*: propped up, supported;

*nakṣhatra*: stars, lesser lustres than Sun, (1.50.2)]

**7.86.2:** While communing with myself, alone, I ask (1); When shall I dwell with the great (Lord) Varuṇa (2)? Will He accept my gift with joy, not anger (3)? With mind at peace, when shall I know his grace (4)?

उत स्वयां तन्वा सं बदे (1), तत् कदा नु अन्तः वरुणे भवानि (2),  
किं मे हव्यम् अहणानो जुषेत (3), कदा मृळीक्रं सुमना अभि ख्यम् (4)  
[*mṛlikam*: grace, (10.150.1); *khyam*: with knowledge, (1.4.3)]

**7.86.3:** O Varuṇa, desirous of seeing you, I ask what is my sin (1)? I seek out the pure in heart to question them (2). The seers give the same reply (3). In truth the lord himself is angry with you (4).

पृच्छे तत् एनौ वरुण दिहक्षु (1), उपौ एमि चिकितुषौ विपृच्छम् (2),  
समानम् इत् मे कवयः चित् आहुः (3), अयं ह तुभ्यं वरुणो हणीते (4)

**7.86.4:** O lord of lords, what was my chief transgression (1), that makes you punish a singer of your praise and your friend (2)? Tell me about that, mighty one, which upholds the self-law (3); purified may I soon approach you with prostrations of surrender (4).

किम् आगं आस वरुण ज्येष्ठ यत् (1), स्तोतारं जिघांससि सखायम् (2),  
प्र तन्मै वोचो दूळभ स्वधावो (3), अब त्वा अनेना नमसा तुर इयाम् (4)  
[*anema*: free from sin (*ena*); *ava iyam*: approach; *tura*: soon]

**7.86.5:** Release us from the misdeeds of our fathers (1), release us from those we committed ourselves (2). Release Vasiṣṭha from the (psychological) bonds (5), just as releasing a thief after he makes amends, O King (3), or as a calf (is released from his fetters) (4).

अव द्रुग्धानि पित्र्यां सृजा नो (1), अब या वयं चक्रुमा तनूभिः (2),  
अव राजन् पशुतृपं न तायुं सृजा (3), वत्सं न (4), दाम्नो वसिष्ठम् (5)  
[*pashu-tṛpa*: caring for a cow as a form of restitution;]

**7.86.6:** O Varuṇa, it was not my own choice, but bad luck itself (1), gambling, drink, anger, and carelessness (2). The older man leads the younger one astray (3), and even dream seems to provoke this sin (4).

न स स्वो दक्षौ वरुण ध्रुतिः (1), सा सुरा मन्युः विभीदको अचित्तिः (2),  
अस्ति ज्यायान् कनीयस उपारे (3), स्वप्नः च न इत् अनृतस्य प्रयोता (4)  
[*dhruṭi*: bad past karma (5), (occurs once)]

**7.86.7:** Like a slave, I will serve the bountiful lord (1); blameless, I will serve the compassionate one (2); the gentle lord has enlightened the ignorant (3). The seer impels me, the singer towards felicities (4).

अरं दासो न मीळ्हुषे कराणि (1), अहं देवाय भूर्णये अनागाः (2),  
अर्चेतयत् अचितो देवो अर्यो (3), गृत्सं राये कवितरो जुनाति (4)



**7.86.8:** O Varuṇa, master of self-law (1), let this song of praise, come to your attention, close to your heart (2). Peace be with us, peace with us in rest and work (3). O Gods, protect us always with Your blessings (4).

अ॒यं सु॒ तुभ्यँ॑ वरु॒ण स्वधा॑वो (1), हृ॒दि स्तोम॑ उप॒श्रितः॑ चि॒त् अस्तु॑ (2),  
शं नः॑ क्षेमे॒ शमु॑ योगे॒ नो अस्तु॑ (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

## 87. Varuṇa

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇih

**7.87.1:** Varuṇa created the delight in the days

**7.87.2:** The wind (*vāta*) is your spirit (*ātma*)

**7.87.3:** Spies of Varuṇa

**7.87.4:** Instructing on the higher worlds

**7.87.5:** The three earths with six regulators above

**7.87.6:** King of existence

**7.87.7:** May we follow the law of workings of mother Aditi

**Metre:** Triṣṭup

**7.87.1:** Varuṇa prepared the path for the Sun (1). The waters of the midworld poured into the rivers (2), which flowed like the gallopings of a horse (3). He, the possessor of truth, created the delight in the days (4).

रद॑त् प॒थो वरु॑णः सूर्या॑य प्र (1), अ॒र्णा॑सि स॒मुद्रि॑या न॒दीना॑म् (2),

स॒र्गो न सृ॑ष्टो अ॒र्व॑तीः (3), ऋ॒ता॒यन् च॒कार॑ म॒हीः अ॒वनीः॑ अ॒र्ह॒भ्यः॑ (4)

[*avanī*: nights, delight, (6.61.3), (10.99.4), (nights for S)

*sarga*: gallopings, (4.3.12);

*samudriyā*: of midworlds (S);]

**7.87.2:** The wind is your spirit (1), the cry of the worlds went forth (2). Just as an animal becomes able to carry a load after eating the grass, you become capable (after accepting the offerings) (3). You are manifested in the space between the vast and the heaven and earth (4). Your lustres are beloved for all, O Varuṇa (5).

आत्मा ते वातो (1), राज आ नवीनोत् (2), पशुर्न भूणिः यवसे ससवान् (3), अन्तर्मही बृहती रोदसी (4), इमे विश्वा ते धाम वरुण प्रियाणि (5)

[*dhāma*: lustress, (6.2.9); *raja*: worlds;

*sasavān*: become capable; conquered, (10.11.5)

*bhurṇim*: one who bears, (1.66.1), (3.3.5)

*navīnot*: cry (of worship) went forth, (6.3.7); *nunot*: cry, (6.3.7)]

**7.87.3:** The excellent spies of Varuṇa (1), behold the two, the firm heaven and earth (2). (Also behold) the possessors of truth, the seers, the yajna-heroes, the conscious thinker (3), who impel the thoughts (or mantrās) (4).

परि स्पशो वरुणस्य स्मदिष्टा (1), उभे पश्यन्ति रोदसी सुमेके (2).

ऋतावानः कवयो यज्ञधीराः प्रचेतसो (3), य इषयन्त मन्म (4)

[*sumeké*: fixed, (3.6.10)]

**7.87.4:** Varuṇa spoke to me, the one who understands (1), (about) the unslayable cow which bears the thrice-seven names (2). The knower, the luminous sage instructing me on the higher worlds (3,5), declared the secrets of the supreme plane throughout the ages (4).

उवाच मे वरुणो मेधिंराय (1), त्रिः सप्त नाम अष्टया बिभर्ति (2),

विद्वान् (3), पदस्य गुह्या न वोचद् युगाय (4), विप्र उपराय शिक्षन् (5)

[*uparāya*: higher worlds, (2.4.9);

Line 2: Each name indicates a particular power]

**7.87.5:** In him are placed the three heavens (1), the three earths with its six regulators above (2). The wise king Varuṇa has placed the undulating and golden Sun (*etam*) in the heaven (3), to spread the radiance (4).

तिस्रो द्यावो निहिता अन्तः अस्मिन् (1), तिस्रो भूमीः उपराः षड्विधानाः (2), गृत्सो राजा वरुणः चक्र एतं दिवि प्रेङ्गं हिरण्ययं (3), शुभे कम् (4)

[*etam*: that, Sun; *vidhāna*: regulators, (10.138.6);]

**7.87.6:** Like the heaven (above), Varuṇa placed the ocean below (1), white like a drop of water, mighty like a deer (2). He is of profound expression, measurer of the worlds, capable of making one reach the other auspicious shore (3). He is the king of the existence (4).

अव सिन्धुं वरुणो द्यौरिव स्याद् (1), द्रप्सो न श्वेतो मृगः तुविष्मान् (2), गम्भीरशंसो रजसो विमानः सुपारक्षत्रः (3), सतो अस्य राजा (4)

[*tuviṣhmān*: mighty;]

**7.87.7:** May we be sinless in front of Varuṇa (2). He is gracious to persons who have done sinful acts (1). May we grow in riches following the law of workings of Aditi, the infinite mother (3). Do you protect us always by states of happy being (4).

यो मृळयाति चक्रुषे चित् आगौ (1), वयं स्याम वरुणे अनागाः (2), अनु ब्रतानि अदितेः ऋधन्तौ (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Lines 2 and 3 appear in different way in (1.24.15); *rdhat*: grow in riches, (6.3.2)]

## 88. Varuṇa

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.88.1: Makes Sun to manifest in front

7.88.2: May he render my body to be visible (lustrous)

7.88.3: Vasīṣṭha and Varuṇa travel playfully in ship

7.88.4: Varuṇa made the riṣhi the doer of perfect works

7.88.5: Let our friendship be unimpaired

7.88.6: Varuṇa is still your friend inspite of your  
transgressions

7.88.7: May Varuṇa loosen our bonds

Metre: Triṣṭup

7.88.1: O Vasīṣṭha, offer to Varuṇa who is bounteous (2), the thoughts which are pure and dear to him (1). Varuṇa makes the Sun to manifest in front (3). He (Sun) is master of sacrifice, mighty, vast and has abundant riches (4).

प्र शुन्ध्युबं वरुणाय प्रेष्टां मतिं (1), वंसिष्ठ मीळ्हुषे भरस्व (2),  
य ईम् अर्वाञ्चं करते (3), यजत्रं सहस्रामघं वृषणं बृहन्तम् (4)  
[*preṣṭhām*: most beloved, (8.84.1)]

7.88.2: Hastening to his perfect sight (1), may I praise the flame-forces of Varuṇa (2). May he drink the beautiful Soma released by the stones (3). May he render my body to be visible (lustrous) (4).

अथा नु अस्य संदृशं जगन्वान् (1), अग्नेरनीकं वरुणस्य मंसि (2),  
स्वः यत् अश्मन् अधिपा उ अन्धोऽभि (3), मा वपुः दृशये निनीयात् (4)  
[*samdr̥sham*: perfect sight, (6.16.8)]

7.88.3: Varuṇa and I (Vasīṣṭha) ascend the ship (1), and impel it to the middle of the ocean (2). When we move in the waters from the crest wave to its low point (3), we undulate playfully in the happy swing (4).

आ यद् रुहाव वरुणश्च नावं (1), प्र यत् समुद्रम् ईरयाव मध्यम् (2),  
अधि यत् अपां सुभिः चराव (3), प्र प्रेङ्ख ईङ्ख्यावहै शुभे कम् (4)

[*snubhiḥ*: low point, low regions (5.81.4); boats (S);

*adhi*: crest;

*preṅkhe*: swing; *pra īṅkhayavahai*: undulate playfully]

7.88.4: Varuṇa placed Vasīṣṭha in his own ship (1), and made the ṛṣhi the doer of perfect works by his greatness (2). The wise (Varuṇa) placed the adorer in the brightness of the days (3). He extended the days and the dawns (4).

वसिष्ठं ह वरुणो नावि आधात् (1), ऋषिं चकार स्वपा महौभिः (2),  
स्तोतारं विप्रः सुदिनत्वे अह्नां (3), यान्तु द्यावः ततनन् यादुषासः (4)

[*mahobhiḥ*: greatness;

*sudinate*: in the brightness, (10.7.1); *dyāvah*: days;

*uṣhāsaḥ*: dawn; (everywhere in Veda); nights (S)]

7.88.5: What has become of our famous friendship (1)? Let them be unimpaired as of old (2). O Varuṇa, master of self-law (4), may I come to your thousand-doored dwelling (5), which is an excellent paradigm (of dwelling) (3).

क त्यानि नौ सुख्या बभूवुः (1), सचावहे यदवृकं पुरा चित् (2),  
बृहन्तं मानं (3), वरुण स्वधावः (4), सहस्रद्वारं जगमा गृहं ते (5)

[*mānam*: cherished thought, (1.39.1); paradigm (1.100.14)]

7.88.6: (O Vasīṣṭha), Varuṇa is your eternal ally and beloved to you (1). Even though you have done sinful acts against him (2), still he is your friend (3). (Vasīṣṭha): 'O adorable one, may we not enjoy doing acts of sin against you (4). O illumined one, to your adorer grant an armour of protection (5)'.

य आपिः नित्यौ वरुण प्रियः सन् (1), त्वाम् आगांसि कृणवत् (2), सखा ते  
(3), मा त एनस्वन्तो यक्षिन् भुजेम (4), यन्धि घ्मा विप्रः स्तुवते वरूथम् (5)

[Line 5: O Varuṇa, grant the armour so that sinful powers may not pierce him and make him do inappropriate acts;  
*varūtham*: armour (everywhere), dwelling (S);]

**7.88.7:** While dwelling in your eternal abodes (1), may Varuṇa loosen our bonds (2). Being in the lap of Aditi, may we enjoy the protection (3). Do you protect us always by states of happy being (4).

ध्रुवासु त्वा आसु क्षितिषु क्षियन्तो (1), वि अस्मत् पाशं वरुणो मुमोचत् (2), अबौ बन्वाना अदितेः उपस्थाद् (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*dhruvāmsi*: in the eternal, (1.73.4);

The sage Shaunaka in his *rigvidhāna* (2.3.19), recommends this mantra for persons who want to be free from the bondages, physical or psychological.

Line 2: Same idea is in (1.24.15)]

## 89. Varuṇa

**Riṣhi:** Vasīṣṭhaḥ Maitrāvaruṇiḥ

**7.89.1:** O Lord, be gracious

**7.89.2:** I shake like an inflated bag in your presence

**7.89.3:** Poverty of will is the cause of our transgression

**7.89.4:** Your adorer is thirsty even though he is amidst waters

**7.89.5:** We have transgressed by ignorance

**Metre:** 1-4, Gāyatrī; 5, Jagatī

**7.89.1:** O king Varuṇa, may I never go to a dwelling made of clay (1). Be gracious, O puissant lord; have grace (2).

मो षु वरुण मृन्मयं गृहं राजन् अहं गमम् (1), मृळा सुक्षत्र मृळ्य (2)

[*sukṣhatra*: puissant lord, one with great force (everywhere); wealthy one (S); *mo gamam*: not go;

Line 1: May I not have rebirth]

**7.89.2:** When I approach you (1), I am shaking (with fear) like an inflated skin-bag, O lord of hills (2). Be gracious to us. O puissant lord; have grace (3).

यत् एमि (1), प्रस्फुरन् इव हतिः न ध्मातो अद्रिवः (2), मृळा सुक्षत्र मृळ्य (3)  
[*dhmātaḥ*: filled with Vāyu (s)]

**7.89.3:** It is from poverty of the will that we have gone contrary to you, O pure and puissant one (1). Be gracious to us, O puissant lord; have grace (2).

क्रत्वः समह दीनता प्रतीपं जंगाम शुचे (1), मृळा सुक्षत्र मृळ्य (2)  
[*dīnata*: poverty; *samaha*: puissant;]

**7.89.4:** Thirst found your adorer (2), though he stood in the middle of the waters (1). Be gracious to us, O puissant lord; have grace (3).

अपां मध्ये तस्थिबांसं (1), तृष्णावित् जरितारम् (2), मृळा सुक्षत्र मृळ्य (3)

**7.89.5:** O Varuṇa, whatever this be that we human beings act (1,3), a treason against the divine birth (2), whatsoever we have transgressed your laws by the ignorance (4), smite not us for the sin, O god (5).

यत् किं चेदं वरुण (1), दैव्ये जने अभिद्रोहं (2), मनुष्याः चरामसि (3)  
अचिन्ती यत् तव धर्मा युयोपिम (4), मा नः तस्मात् एनसो देव रीरिषः (5)  
[This mantra is one of *sandhyā* mantrās.]

## Section 6. Sūktās (90-98)

Vāyu, Sarasvati, Brhaspati

### Vāyu, The master of Life-energies: 90-92

Vāyu is the Lord of Life. Ancient mystics regarded life as a great force pervading all material existence impelling all activities of the body. This idea gave rise to the conception of Prāṇa, the universal breathe of life. All the vital and nervous activities of the human being fall within the definition of Prāṇa, and belong to the domain of Vāyu. Yet this great deity has comparatively few hymns in the Rig Veda. Even in these sūktās, he is always in common with Indra or the Maruts, the children of Vāyu.

According to the Vedic mystics, Indra is the master of mental force, Vāyu is the master of nervous force. Their union is necessary for thought and for action. (5.7.6) gives a hint of the work of Vāyu supported by Indra, "The mortal man must come to know him (Vāyu) as one who holds the multitude of desires so that he may establish all in him (mortal); He takes the taste of all foods and builds a house for the being . . ."

The house is the life-sheath or *prāṇāmaya kosha* of man. Its counterpart in the macrocosm is the midregion *antarikṣha* or *mātari*. Vāyu is also called as Mātarishvan since he is said to breathe (*shva*) in this midworld (*mātari*). Note that all the battles between Indra and the titans like Vṛtra takes place in this midworld also known as *rajas*.

Both Indra and Vāyu accept the Soma, the delight of existence released by the human beings by their conscious work.

When Vāyu accepts the Soma he manifests himself in the body of the devotee and makes the body fit for accepting the energies of the other deities.



The mantra (4.48.1) (due to Vāmadeva) (*vi hi hotra avita*) states that the god is to manifest (or to bring into light) the conscious energies which are not yet manifested and are hidden in the darkness of the subconscious.

It is not towards an ordinary action that Vāyu and Indra are called. The mantra (4.48.1) states that Vāyu should manifest these energies that are unmanifested as would, 'a revealer of the felicity, a doer of the Aryan work' (*vipo na rāyo ayaḥ*) "The result of the joint work of Indra and Vāyu is the emergence of the fullest movement of mental activity now only latent and potential in man" (SA).

Note the connection between the deity Hanuman of Rāmāyaṇa and the Maruts of Veda, both children of Vāyu. Just as Hanuman assists Rama in the fight against the titan Rāvaṇa, the Maruts assist Indra in the fights against the titans Vṛtra and Vala.

The joint adoration of the deities Hari-Vāyu in some Vaiṣṇava traditions can be traced to the joint work of Indra-Vāyu in the Veda, since Indra in the Veda is regarded as the king of all (*indro vishvasya rājati*) and is the fore-runner of the all-powerful Hari in the Vaishnava tradition.

"May Vāyu breathe into our hearts (*hr̥de*) a balm (1) which is healing and brings happiness (2). May he prolong our lives (3). (10.186.1)<sup>1</sup> (Riṣhi Ula Vātāyana)."

"He is the soul of gods, and the womb of the earth (1). This god moves according to his wont (2). One hears his voice, but cannot see his form (3). We worship this god Vāta with offerings (4).<sup>2</sup> (10.168.4) (Riṣhi Anila Vātāyana)."

<sup>1</sup> व॒त् अ॒व॒त्त॒र॒भ॒ष॒ण॒या॒य॒म॒र॒म॒य॒त॒म॒र॒न॒त॒वृ॒क्ष॒ अ॒व्य॒ञ्जि॒त॒ोप॒स॒त॒न॒

<sup>2</sup> अ॒त्म॒ो ब॒न्ध॒न॒ोर्ब॒न्ध॒न॒स्य॒ ग॒म॒त॒ी, य॒य॒वृ॒क्ष॒य॒ च॒र॒ति॒ ब॒र्ण॒षः (2),

घ॒ण॒त॒ो इ॒द॒स्य॒ श॒स्त्र॒णि॒न॒ रू॒प॒ण॒, त॒स्मै॒ व॒त्त॒व्य॒ ह॒वि॒षो॒ म॒ध॒म॒ः (4)

## 90. Vāyu, Indra-Vāyu

Rīṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.90.1: Come to our front

7.90.2: One who gives is born with plenitude in many births

7.90.3: Goddess Dhiṣhaṇa (of many thoughts)

7.90.4: Angirasas found the wide light while meditating

7.90.5: Your minds shining with the light of truth

7.90.6: Establish in us the Sun, Ray-cows and life-energy

7.90.7: We seek inspired knowledge with perfect hymns

Metre: Triṣṭup

7.90.1: (O Vāyu), offered to you, the hero, is the pure (1), and sweet Soma prepared and given by the participants in the pilgrim-rite (2). May you yoke your niyut steeds and come to our front (3). May you drink the pressed Soma and rejoice (4).

प्र वीरया शुचयो दद्रीरे वाम् (1), अध्वर्युभिः मधुमन्तः सुतासः (2),  
बह्व बायो नियुतो याहि अच्छा (3), पिबा सुतस्य अन्धसो मदाय (4)

7.90.2: He who offers you the pure Soma along with the offerings (2), to you, Vāyu, the lord, the drinker of pure (Soma) (1,3), him, O Vāyu, you make eminent among mortals (4). From birth to birth, he is born for plenitude (5).

ईशानाय (1), प्रहुतिं यस्त आनद् शुचिं सोमं (2), शुचिपाः तुभ्यं बायो (3),  
कृणोषि तं मर्त्येषु प्रशस्तं (4), जातोजातो जायते बाजी अस्य (5)

7.90.3: May the steeds which are dear to Vāyu (3), bring him who is white and is a possessor of riches, to the place in need of riches (4). Heaven and earth gave birth to him swiftly (1). The goddess Dhiṣhaṇa (the goddess of many thoughts) holds him for the riches to be given (2).

राये नु यं जज्ञतू रोदसी (1), इमे राये देवी धिषणां धाति देवम् (2),  
अर्ध वायुं नियुतः सञ्चत (3), स्वा उत श्वेतं वसुधितिं निरेके (4)

[*sashchata*: to cling, (10.9.4); *nireke*: a place of need, (1.51.14); *vasudhitim*: one who holds the riches, (4.48.3)]

**7.90.4:** The dawns broke forth perfect in light and faultless (1). They (the Angirasas) meditating found the wide light (2). The aspirants opened the wideness of the Ray-cows (3). The waters flowed on them from heaven (4).

उच्छन् उषसः सुदिना अरिप्रा (1), उरु ज्योतिः विविदुः दीध्यानाः (2),  
गव्यं चित् ऊर्वम् उशिजो वि बंबुः (3), तेषामनु प्रदिवः ससुरार्षः (4)

[Lines 3,4: When the knowledge in them widened, it opened the doors as it were, and the divine energies were poured on them;

*aripram*: faultless, (10.71.1);]

**7.90.5:** Your minds are shining with the light of truth (1). The worshippers yoked by their will (2), carry you, Indra and Vāyu (3), the lords, by the car which carries heroes (4). They serve you with the satisfactions (5).

ते सत्येन मनसा दीध्यानाः (1), स्वेन युक्तासः क्रतुना (2), वहन्ति  
इन्द्रवायू (3), वीरवाहं रथं वाम् ईशानयौः (4), अभि पृक्षः सचन्ते (5)

**7.90.6:** The lords (Indra and Vāyu) establish in us the light of Sun (*svah*) (1), Ray-cows, life-energies (steeds) and the riches (felicities) (2). O Indra-Vāyu, luminous sages and universal life (4), (grant us) the golden lustre, war-steeds and heroes (3,5), and make us to be victorious in battles (6).

ईशानासो ये दधत्ते स्वः नः (1), गोभिः अश्वेभिः बसुभिः (2), हिरण्यैः (3),  
इन्द्रवायू सूरयो विश्वमायुः (4), अर्बुद्भिः वीरैः (5), पृतनासु सद्युः (6)

[*vīraḥ*: heroes; forces or beings which can repulse the evil forces;]

**7.90.7:** Seeking the inspired knowledge (2), we of the Vasiṣṭha lineage, with perfect hymns (3), call Indra-Vāyu, possessors of plenitude, for perfect protection (4), (with eagerness) like that of a war-steed (1). Do you protect us always by states of happy being (5).

अ॒र्व॒न्तो न (1), श्र॒व॒सो भि॒क्ष॒माणा (2), इन्द्र॒वायू॑ सु॒ष्टुति॒भिः वसि॑ष्ठाः (3),  
वा॒ज॒यन्तः॒ स्व॒वसे॑ हुवेम (4), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (5)

## 91. Vāyu and Indra-Vāyu

**Riṣi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.91.1:** The gods settled Uṣha in the human being

**7.91.2:** Protect us in our paths

**7.91.3:** Work for the right birth of the son

**7.91.4:** To be agile in body and to be luminous, drink Soma

**7.91.5:** Release us from the bonds

**7.91.6:** You are perfect in knowledge

**Metre:** Triṣṭup

**7.91.1:** The ancient gods, increase (in us) by our prostrations of surrender (1); they are blameless (2). For the vital man oppressed (by the powers of darkness) (3), they made the dawn to shine by the Sun (4).

कु॒बि॒त् अ॒ङ्ग नम॑सा॒ ये वृ॒धासः॑ पु॒रा दे॒वा (1), अ॒न॒व॒द्यास॑ आ॒सन् (2),  
ते वा॒यवे॑ म॒नवे॑ बा॒धि॒ताय॑ (3), अ॒वा॒सयन्॑ उ॒षसं॑ सू॒र्येण॑ (4)

[*vāyave manave*: the vital men; the human being living in the realm of lower vital forces such as anger, desire etc.]

Line 4: By establishing Uṣha (dawn) in the human body, the human beings are protected from the demon foes.

*vṛdhāsaḥ*: increase (of their powers), (4.2.10)]

**7.91.2:** O aspirants, engaged in movement, you protect us from those who want to overcome us (1). Protect us in our paths during months and years as of old (2). Approaching you with perfect hymns of praise (3), we desire happiness and a new and happy journey (4).

उ॒शन्ता॑ द॒ता न द॑माय॒ गो॒पा (1), मा॒सश्च॑ पा॒थः शु॒रदः॑ च पू॒र्वीः (2),  
इन्द्र॑वायू सु॒ष्टुतिः॑ वा॒म इ॒याना॑ (3), मा॒र्डीक॑म् ई॒द्रे सु॒वितं॑ च॒ नव्य॑म् (4)

[*itte*: desire, (5.12.6); *dūta*: those who move; the usual meaning of messenger is a special aspect of this meaning;

*suvitāya*: for a happy journey (3.2.13); for a happy path (6.14.3), for happiness (7.2.6)]

**7.91.3:** (Vāyu) (is) wise of mind, whole, and increaser of riches (2); he clings to the men with nourishing food (1,3). These men stand with Vāyu (with a) common mind (5). These men work for the right birth of the son (6). He is with glorious steeds (4).

पी॒वो॑अ॒न्नान् (1), रयि॑वृ॒धः सु॒मे॒धाः श्वे॒तः (2), सि॒षक्ति॑ (3), नि॒युता॑म्  
अभि॒न्त्रीः (4), ते वा॒यवे॑ स॒मन॑सो वि त॑स्थुः (5), वि॒श्वा इत् नरः॑ स्वप॒त्यानि॑  
चक्रुः॑ (6)

[*svapatyāni*: for the right birth of son, (4.2.11);

*sisakti*: clings to, (1.66.1);

*shvetah*: white; indicates one who is well-integrated or whole, just as white light is the integration of seven different lights of different colours;

Line (1): food: that which nourishes all the bodies, physical, vital, mental etc.]

**7.91.4:** As long as man wants the body to be agile (1), wants vigour (2), wants his eyes (or vision) to be luminous (3), then he should drink the pure Soma-delight (4). May Indra-Vāyu be seated on the sacred seat (5).

यावत् तरः तन्वो (1), यावत् ओजो (2), यावत् नरः चक्षसा दीध्यानाः (3),  
शुचिं सोमं शुचिषा पातम् (4), अस्मे इन्द्रवायू सदतं बर्हिः आ इदम् (5)

[The activity of Vāyu who represents life-energies is not complete without the sanction of the God of the mind, Indra. Muṇḍaka U. (2.2.8) states that, 'mind leads the body of life-energies, *prāṇa*.

Only by working sincerely is Soma released. Its intake will make a man agile (*tara*).

*shuchipā*: drinker of the Soma-delight, the deity Soma]

7.91.5: O Indra-Vāyu, you in our front are (seated) in a single car (2). The car is yoked to the steeds which are desired by the heroes (1). The Soma-delight which is radiant is to be used by you first (3). Well-pleased, may you release us from bonds (4).

नियुवाना नियुतः स्पार्हवीरा (1), इन्द्रवायू सरथं यातम् अर्वाक् (2),  
इदं हि वां प्रभृतं मध्वो अग्रम् (3), अर्धं प्रीणाना वि मुमुक्तम् अस्मे (4)  
[*prabhṛtam*: radiant, (5.41.19)]

7.91.6: O Indra and Vāyu, in whom are all desirable things (2), the steeds, in hundreds and in thousands (1), cling to you (or serve you) (3). May you, perfect in knowledge come to our front (4). O Leaders, may you drink the sweet and radiant (Soma) (5).

या वां शतं नियुतो याः सहस्रम् (1), इन्द्रवायू विश्ववाराः (2), सचन्ते (3),  
आभिः यातं सुविदत्राभिः अर्वाक् (4), पातं नरा प्रतिभृतस्य मध्वः (5)

[*suvidatrām*: perfect in knowledge, (2.1.8), (10.15.3)]

7.91.7: Same as (7.90.7).

## 92. Vāyu and Indra-Vāyu

Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ

7.92.1: You have all our desirables

7.92.2: Essential part of Soma to you

7.92.3: Join knowledge, life-energy and achievement to us

7.92.4: Gods are present in your adorers

7.92.5: Rejoice in the Soma-yāga

Metre: Triṣṭup

7.92.1: O Vāyu, drinker of the pure Soma, may you come to our presence (1). O one who possesses all desirable things, you have steeds in thousands (2). I bring the rapturous Soma-food (3). O God, it is established for your prior-drinking (4).

आ बा॒यो भू॒ष शुचि॒पा उ॒प नः (1), स॒हस्रं॑ ते नि॒युतो॑ वि॒श्ववार॑ (2),  
उ॒पो ते॒ अन्धो॑ म॒द्यम् अ॒यामि॑ (3), यस्य॑ दे॒व दधि॑षे पू॒र्वपे॑यम् (4)

7.92.2: In the pilgrim-rite (the priest) has swiftly pressed the Soma and brought it (1), for the drink of Indra and Vāyu (2). The seeker of gods, the adhvaryu priests, by their energies (4), bring the essential part (of the Soma) for you (3).

प्र सो॒ता जी॒रो अ॒ध्वरे॑षु अ॒स्थात् सोम॑म् (1), इन्द्रा॑य बा॒यवे॑ पिब॒ध्वै (2),  
प्र यद् बा॒ अग्नि॑यं भ॒रन्ति॑ (3), अ॒ध्वर्य॑वो दे॒वय॑न्तः श॒चीभिः॑ (4)

[*jīra*: swift in motion; *shachībhiḥ*: by his energies, (7.6.4)]

7.92.3: O Vāyu, you come to the giver (1), with the teams of steeds seeking the gated house (2). Join us to the felicities full of right enjoyments (3). Join us to heroes, knowledge, life-energy and achievement (4).

प्र याभिः॑ यासि॑ दा॒श्वांस॑म् अ॒च्छा (1), नि॒युद्धिः॑ बा॒यो दु॒ष्ट्यै दुरो॑णे (2),  
नि नो॑ र॒यिं सु॒भोर्ज॑सं यु॒वस्व॑ (3), नि वी॒रं ग॒व्यम् अ॒श्व्यं च॒ राधः॑ (4)

[*duroṇe*: gated house; *gavyam*: knowledge; *ashvyam*: life-energy; *rādhah*: achievements; *subhojasam*: enjoyments; Also in TS (2.2.12.28)]

**7.92.4:** Gods are present in your adorers (2); they make Indra and Vāyu joyful (with their prayers) (1). (Your adorers) are capable of destroying the hostiles (3). May we be with such illumined sages killing the Vṛtra foes (4), and overcoming the enemy warriors in battles (5).

ये वायवं इन्द्र-मार्दनासु (1), आ-दैवासो (2), नितोशनासो अर्यः (3),  
घ्नन्तो बृत्राणि सूरिभिः प्याम (4), सासह्वासो युधा नृभिः अमित्रान् (5)

[*nitoshanam*: smiter, (6.1.8); *ā-devāsaḥ*: in whom there are gods, (2.4.1);]

**7.92.5:** O Vāyu, come to this yajna (2), which is a pilgrim-rite, with your Niyut steeds in hundreds and thousands (1). O Vāyu, rejoice in this Soma-yāga (3). Do you protect us always by states of happy being (4).

आ नो नियुद्धिः श्रुतिनीभिः अध्वरं सहस्रिणीभिः (1), उप याहि यज्ञम् (2),  
वायो अस्मिन् सर्वने मादयस्व (3), यूयं पात स्वस्तिभिः सदा नः (4)

[Also in TB (2.8.1.2), VS (27.28)]

### 93. Indra-Agni

**Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ**

[Indra, the lord of divine mind and Agni, the god-will are jointly lauded in sūktās 93 and 94.]

**7.93.1:** You are eager to give felicities to aspirants

**7.93.2:** Givers of luminous plenitude

**7.93.3:** Sages desiring the guiding thought

**7.93.4:** Increase us with new gifts



**7.93.5: Kill the hostiles with the help of the seekers of the gods**

**7.93.6: You have never forsaken us**

**7.93.7: Efface the effects of our sinful actions**

**7.93.8: May the gods be not beyond our comprehension**

**Metre: Triṣṭup**

**7.93.1:** O Indra and Agni, slayers of Vṛtra (2), accept with joy (3), this day, this pure new-born hymn of praise (1). I call on you both who are ready to listen (4). You are ever ready to give plenty of felicities to the aspirants (5).

शुचिं नु स्तोमं नर्बजातम् अद्य (1), इन्द्राग्नी वृत्रहणा (2), जुषेथाम् (3),  
उभा हि वां सुहवा जोहवीमि (4), ता वाजं सद्य उशते धेष्ठा (5)

[*dheṣhthā*: evereager to give; Also in TS (1.1.14.4)]

**7.93.2:** You are conquering, mighty (1), grow together, ever-increasing in your strength (2). You have mastery over riches and many pastures (3). You are the givers of the luminous and dense plenitude (4).

ता सानसी शवसाना हि भूतं (1), साकंबृधा शवसा शशुवांसा (2),  
क्षयन्तौ रायो यवसस्य भूरैः (3), पृङ्क्तं वाजस्य स्थविरस्य घृष्वैः (4)

[*kṣhayantau*: have mastery; *sānasim*: conquering, (4.15.6); *shūshuvāmsa*: ever-increasing, (1.64.15); *gr̥ṣhve*: luminous;]

**7.93.3:** When the men of plenitude (engaged) in the discoveries of knowledge approach with their thoughts (1), the sages desiring the guiding thought (2), and then the human beings, call Indra and Agni (4), and travel to them like the war steeds in a battle (3).

उपो ह यद् विदथं वाजिनो गुः धीभिः (1), विप्राः प्रमतिम् इच्छमानाः (2),  
अर्वन्तो न काष्ठां नक्षमाणा (3), इन्द्राग्नी जोहुवतो नरस्ते (4)

[*nakṣhamāṇa*: to travel, (10.68.2); *upaguḥ*: approach; *pramatim*: guiding thought, (8.19.29)]

7.93.4: Desiring the guiding thought, the sages with their hymns praise you (1), for obtaining the glorious riches and the enjoyments of the first pouring of Soma (2). O Indra-Agni, killers of Vṛtra, having the auspicious Vajra (3), may you increase us with the new gifts (4).

गीभिः विप्रः प्रमतिम् इच्छमान ईहे (1), रयिं यशसं पूर्वभाजम् (2),  
इन्द्राग्नी वृत्रहणा सुवज्रा (3), प्र नो नव्यैभिः तिरतं देष्णैः (4)

[*pūrvabhājam*: enjoyments (*bhājam*) of the first pouring (*pūrva*) of Soma, (5.77.1); *īṭhe*: to praise, to hymn; *pratiratam*: increase;]

7.93.5: During the battles between two large combative armies (1), the (warriors) lose the lustre in their bodies (2). (In the same way) through the seekers of gods engaged in knowledge, you destroy the hostiles opposed to gods (3). The demon foes are killed forever by the persons who release the Soma-delight (and offer it) (4).

सं यत् मही मिथिती स्पर्धमाने (1), तनू-रुचा शूरसाता यतैते (2),  
अदेवयुं विदथे देवयुभिः (3), सत्रा हतं सोमसुता जनैन (4)

[*ruchā*: lustre; *sam yataite*: lose, destroyed (S)]

7.93.6: O Indra-Agni, in a happy right-mindedness, come (2), to this offering of Soma-delight made by us (1). You have never forsaken us (3). May you turn towards us with everlasting plenitudes (4).

इमामु षु सोमसुतिम् (1), उप न एन्द्राग्नी सौमनसाय यातम् (2),  
नू चित् हि परिमम्राथे अस्माना (3), वां शश्वद्भिः बवृतीय वाजैः (4)

[*parimamnāthe*: forsaking us (provisional); (occurs only once); *upa yātam*: come]

**7.93.7:** O Agni, we kindle you with prostrations of surrender (1). Speak well of us in front of Mitra, Varuṇa and Indra (2). Whatever sinful actions have been done by us (3), may Aryama and Aditi graciously efface their effects (4).

सो अ॒ग्न ए॒ना नम॑सा॒ समि॒द्धो (1), अ॒च्छा मि॒त्रं वरु॑ण॒मिन्द्रं॑ वो॒चेः (2),  
यत् सी॒म् आगं॑ः च॒कृ॒मा (3), तत् सु मृ॒ळ तत् अ॒र्य॒म अदि॑तिः शि॒श्रथन्तु॑ (4)

**7.93.8:** O Agni, this rite is being swiftly completed (1). May you two come together so that we may enjoy the plenitudes (2). May Indra, Viṣṇu and Marut be not beyond our knowledge (comprehension) (3). Do you protect us always by states of happy being (4).

ए॒ता अ॒ग्न आ॒शुषा॑णास॒ इष्टीः॑ (1), यु॒वोः स॒चा अभ्य॑श्याम॒ बाजा॑न् (2), मा  
इन्द्रो॑ नो वि॒ष्णुः म॒रुतः॑ परि॒ ख्यन् (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॒ नः (4)

[*khyā*: knowledge, comprehension (1.4.3)]

## 94. Indra-Agni

**Riṣhi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.94.1:** Hymn beautiful in thoughts

**7.94.2:** Nourish our thoughts

**7.94.3:** Subject us not to wickedness of revilers

**7.94.4:** Pleasing streams of vast thought

**7.94.5:** Prayer of sages and of ordinary persons

**7.94.6:** We Invoke you to win purity

**7.94.7:** You have the power over the men of vision (seeing-men)

**7.94.8:** May not the harm of hostiles reach us

**7.94.9:** Riches of ray-cows and life-energies

**7.94.10:** Speed towards the god (Soma)

**7.94.11:** Uktha mantrās and hymns of chant

**7.94.12: Mortal with ill-will and evil-knowledge****Metre: 1-11, Gāyatri; 12, Anuṣṭup**

**7.94.1:** O Indra-Agni this important hymn which has beautiful thoughts (1), is created for you (3). It is just like the rain blazing out of the cloud (2).

इयं वा॒मस्य॑ म॒न्म॒न इन्द्रा॑ग्नी पू॒र्व्य-स्तु॑तिः (1), अ॒भ्राद् वृ॑ष्टिः इ॒व (2), अ॒जनि॑ (3)

[Just as the rain comes out in a torrent, our hymn comes out smoothly and forcefully out of us, caused by a supreme power.

*ajani*: created; *vāma*: beautiful; *manmāna*: in thought, (3.15.5); *abrāt*: blazes, (1.66.3), (4.6.5); *abhram*: clouds, (10.20.4);]

**7.94.2:** O Indra-Agni, may you hear the call of your adorer (1), which is a delightful hymn (or words made) by your adorer (2). O Lords, nourish our his thoughts (3).

शृ॒णुतं॑ ज॒रितुः॑ हव॒म् इन्द्रा॑ग्नी (1), वन॑तं॒ गिरः॑ (2), ई॒शाना॑ पि॒प्यतं॑ धि॒यः (3)

[*vanatam*: enjoyable; *pipyatam*: nourish, (5.71.2);

Line 3 is in (5.71.2)]

**7.94.3:** O leaders, Indra and Agni, subject us not to the wickedness (1), not to an assailant (2), nor to a reviler (3).

मा पा॑प॒त्वाय॑ नो न॒र इन्द्रा॑ग्नी (1), मा अ॒भि॒शस्त॑ये (2), मा नो॑ री॒रध॑तं॒ नि॒दे (3)

[*ma rīradhatam*: subject not]

**7.94.4:** Seeking protection (3), we send forth pleasing streams of vast thought and the words of purification (2), to Agni and Indra, with prostrations of surrender (1).

इन्द्रे॑ अ॒ग्रा नमो॑ (1), बृ॒हत् सु॑वृ॒क्तिम् आ ई॒रयाम॑हे धि॒या धेना॑ (2), अ॒व॒स्य॑वः (3)

[*dhenā*: flow, pleasing stream (1.2.3), (KS); it has, ‘speech’ as one of its meanings. S uses this meaning in many cases. S also calls it, as nourishing river]

**7.94.5:** The sages perpetually and truly pray (1); the needy persons (pray) for plenitude and for protection (2).

ता हि शश्वन्त ईळत इत्था विप्रांस (1), ऊतयैसबाधो वाजसातये (2)

[*sabādha*: men oppressed by assailants, (8.74.6), those in dire need; *itthā*: rightly, truly]

**7.94.6:** With hymns, we, the illumined sages and having pleasant offering, invoke you (1), desiring to conquer and winning the purity (2).

ता वां गीर्भिः विपन्यवः प्रयस्वन्तो हवामहे (1), मेधसाता सनिष्यवः (2)

[*saniṣṭhyan*: desiring to conquer, (3.2.3), wishing to win (3.3.2); *sāta*: gain, win;

*medhasātā*: winning of purity, (8.71.5); for getting of sacrifices (S);

*vipanyavaḥ*: they who have the light, (3.10.9), (8.19.10)]

**7.94.7:** O Indra and Agni, come to us with your protection (1); you have the power over men of vision (seeing-men) (2). May not persons of ill-will have power over us (3).

इन्द्राग्नी अवसा गतम् अस्मभ्यं (1), चर्षणीसहा (2), मा नो दुःशंस ईशत (3)

[*duhshamsam*: persons of ill will, (1.23.9);

*charṣṇāṇīḥ*: seeing-men; men who have the power of sight which influence things, (7.15.2)]

**7.94.8:** May not the harm of any hostile mortal reach us (1). O Indra and Agni, bring us happiness (2).

मा कस्य नो अररुषो धूर्तिः प्रणक् मर्त्यस्य (1), इन्द्राग्नी शर्म यच्छतम् (2)

[*dhūrṭiḥ*: harm, (7.1.13)]

**7.94.9:** We seek the riches of ray-cows, life-energies (steeds) and those having lustre of gold (1). May we win them, O Indra-Agni (2).

गोमत् हिरण्यवद् वसु यद् वाम् अश्वावत् ईमहे (1), इन्द्राग्नी तद् बनेमहि (2)  
[*vanema*: may we win, (1.70.1)]

**7.94.10:** O Indra-Agni, leaders, you are called (2), when the Soma delight is pressed and released (1). You speed towards the god; you are worshipped (3).

यत् सोम आ सुते (1), नरं इन्द्राग्नी अजौहवुः (2), सप्तीवन्ता सपर्यवः (3)  
[*saptīvanta*: speed (towards the god), (10.6.6)]

**7.94.11:** O utter destroyers of Vṛtra, you are rapturous (with Soma) (2), you are luminous (4), (being praised with) *uktha* mantrās, words (lauds) and the hymn which is voiced (1,3).

उक्थेभिः (1), वृत्रहन्तामा या मन्दाना (2), चिदा गिरा आङ्गुषैः (3),  
आबिर्वासतः (4)

[*āṅgūshaiḥ*: with hymns which are chanted (1.61.2), becoming a movement of power, (5.74.8); (S)]

**7.94.12:** Destroy with ease the mortal who enjoys (ill-gotten) riches (3), who is of ill-will (1), who has evil-knowledge and is demonic (2). Destroy him easily like a water jar (4).

ताविद् दुःशंसं मर्त्यं (1), दुःविद्वांसं रक्षस्विनम् (2),  
आभोगं हन्मना हतम् (3), उदधिं हन्मना हतम् (4)

[*udadhim*: water jar (S); *udadheḥ*: demon Vala, (10.67.5) (S);  
*rakṣhasvinaḥ*: demons, (7.60.8)]

## **95. Sarasvatī, Goddess of Inspired Knowledge**

**Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.95.1: She is Firm and also Flows Rapidly**

**7.95.2: From the Heights to Sea**

**7.95.3: Swift Life-energies**

**7.95.4: She is Approached with Surrender**

**7.95.5: Most Well-beloved**

**7.95.6: Opens Wide the Gates of Truth**

**Metre: Triṣṭup**

[Sarasvatī is the power of truth called as inspiration. This power purifies by getting rid of all falsehood, for all sin according to the Indian idea is merely falsehood, wrongly inspired emotion, wrongly directed will and action. The central idea of life and ourselves from which we start is falsehood and all else is falsified by it. This power of inspiration, a power of truth, comes to us as a light, a voice, compelling a change of thought, imposing a new discernment of ourselves and all around us. Truth of thought creates truth of vision and truth of vision creates forms in us truth of being and out of the truth of being (*satyam*) naturally flows truth of emotion, will and action. This is indeed the central notion of Veda' (SA, SV, P.95).

Sacrifice in the Veda is the offering of the mortal being's activities to the divine. Sarasvatī upholds the sacrifice by awakening his consciousness. Then this consciousness assumes the right states of emotion and right movement of thought. Then she pours her illumination and impels the rise of truth. This rise of truths liberate the life and being from falsehood, weakness and limitation. The doors of the supreme felicity become open. By this constant awakening and impulsion, also known as perception (*ketu*), Sarasvatī brings into the active consciousness in the human being the great flood or movement

(*maho arṇa*), the truth-consciousness itself and illumines all our thoughts with it (SA, SV, p. 96). Recall that Sarasvatī is usually associated with the two other goddesses or powers, Iḷa (power of audition) and Mahī (vastness) as mentioned in the hymn (7.2). Rig Veda has 3 complete sūktās dedicated to Sarasvatī, two of which are in this Maṇḍala.]

**7.95.1:** This Sarasvatī, firm as a city of iron (1), flows rapidly with all-sustaining waters (2). Like a charioteer she moves sweeping away (3), all waters and other rivers by her greatness (4).

प्र क्षोर्दसा धायसा सस्र एषा (1), सरस्वती धरुणम् आर्यसी पूः (2),  
प्रबाबधाना रथ्यैव याति (3), विश्वा अपो महिना सिन्धुः अन्याः (4)

[Lines 1 & 2: The epithets 'firm as a city' and 'flows rapidly' clearly indicate that Sarasvatī here is not a physical river. Only inspiration possesses the qualities in the two epithets. Just as a charioteer takes his chariot across obstacles, in the way, Sarasvatī flows over all waters in her way.

*prabābadhānā*: sweeping away; *pūḥ*: city; *prasasra*: flows rapidly]

**7.95.2:** Pure among rivers flowing from mountains to the sea (2), Sarasvatī, alone, became conscious (*chetatī*) (1). She makes conscious the riches of the wide world (3); she milks the rays (*payā*) and the clarity for mankind (4).

एका अचेतत् सरस्वती (1), नदीनां शुचिर्यती गिरिभ्य आ समुद्रात् (2),  
रायः चेतन्ती भुवनस्य भूरैः (3), घृतं पयो दुदुहे नाहुषाय (4)

[This verse clearly indicates the physical river Sarasvatī flowing from the mountains to the sea. However even this verse has several epithets like *chetantī* (being conscious), *achetat*, light or clarity (*ghṛta*) which clearly indicate that Sarasvatī is a river of inspiration flowing from the heights



towards the tasks on the earth. According to *tantra*, the phrase 'flowing from the heights to the sea', indicates her flow from the *ājñā chakra* (eye-brow center) in subtle body down to the bottom center.

*nahuṣha*: man; *ghṛta*: light, clarity; *yatī*: flowing; *bhure*: large, wide;]

**7.95.3:** He, the friend of man (*narya*), increases among active persons worthy of sacrifice (1). He, the male, the young Bull, is the showerer (of energies) (2), (he) gives the swift life-energies in plenty to the lords of plenty (3), and rubs clean their bodies for the reception (of his gifts) (4).

स बावृधे नर्यो योषणासु (1), वृषा शिशुः वृषभो यज्ञियासु (2),  
स बाजिनं मघबन्धो दधाति (3), वि सातये तन्वं मामृजीत (4)

[The cleaning of the bodies in line 4 is relevant because the gift of inspiration can enter a body only if it has a certain degree of mental and *prāṇic* cleanliness.

'He' refers to Sarasvān or Sarasvatī. *yo* in *yoṣhaṇa* stands for movement. *yoṣhaṇā* commonly means women, also means active persons.

*vājinam*: horse, swift life-energies in plenty;

*tanu*: body; *sātaye*: gifts;]

**7.95.4:** May that Sarasvatī accept with delight (1), our hymn of praise in the sacrifice, she who is blissful (2). She is approached with surrender and bended knee (3). Ever united with bliss, she lifts up her friends (4).

उत स्या नः सरस्वती जुषाणा (1), उप श्रवत् सुभगा यज्ञे अस्मिन् (2),  
मितद्भुभिः नमस्यैः इयाना (3), राया युजा चित् उत्तरा सखिभ्यः (4)

[*namasya*: surrender; *rāya yujā*: united with felicities or bliss.]

**7.95.5:** With prostrations of surrender, we make you these our offerings (1). Accept our hymn, O Sarasvatī (2). Established in your joy and peace, O most well-beloved (3), may we resort to you in complete submission like a (shade giving) tree (4).

इ॒मा जु॒ह्वा॒ना यु॒ष्मदा॒ नमो॑भिः (1), प्र॒ति स्तोमं॑ सर॒स्वति॒ जुष॑स्व (2),  
तव॒ शर्म॑न् प्रि॒यत॑मे॒ दधा॑ना (3), उ॒प॒ स्थे॒याम॑ शर॒णं न वृ॑क्षम् (4)

[*sharaṇam*: complete surrender; *upastheyāma*: (we) resort to you;]

**7.95.6:** O Sarasvatī, here this Vasiṣṭha, (desirous of coming) to you here (1), opens wide the gates of Truth, O blissful one (2). O Goddess, pure-white, increase in him; give plentifully to him who chants your hymn of praise (3). Protect us always by bestowing the happy state of being on us (4).

अ॒यमु॑ ते सर॒स्वति॒ वसि॑ष्ठो (1), द्वा॒रौ ऋ॒तस्य॑ सु॒भगे॒ व्या॒वः (2),  
व॒र्यं शु॒भ्रे स्तु॒वते॒ रा॒सि॒ बा॒जा॒न् (3), यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः (4)

[*ṛtasya dvārau*: gates of Truth;

**River Sarasvatī:** Sarasvatī was undoubtedly a mighty river in the Rig Vedic age which flowed from the mountain heights to the sea as declared in RV (7.95.2). The Sarasvatī verses were revealed or composed more than eight thousand years before the present era. According to geologists, “this time synchronizes with the first interglacial period in the Holocene age marking the break up of the glaciers and release of the pent-up waters which was the source for the rivers Sarasvatī and Sindhu. The next three thousand years did not witness major changes in climate as revealed by the lake sediments. At the end of this period, tectonic disturbances caused major changes in drainage. As a consequence the upper course of Sarasvatī in the mountain-bound Himālaya was diverted South Eastward to Yamuna; Sutlej, which earlier had joined

Sarasvatī, changed its course, migrated westward and became a tributary of Indus . . . The consequence of these changes was the drying up of the river Sarasvatī which was cut off from the perennial source of water from the snowy Himālaya. It became an ephemeral stream, and finally lost itself in the sandy desert of Thar.” [B.P. Radhakrishna, Jour. Geological Soc. of India, Vol. 51, June 1998]. The drying up of Sarasvatī made its inhabitants move westwards resulting in the new civilization namely the Indus Valley Civilization (3100-1900 BCE). See the book, ‘Sarasvatī’ for references.

In (10.75.5), is the mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣṇī, Marutvṛdhā, Asiknī, Vitastā, Ārjikā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣṇi; Ārjikīya is same as the river Vipāt. It has the name of Urujira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/psychological sense.

Gangā: derived from that which goes, flows;

Yamunā: that which mixes with other rivers;

Shutudrī: that which flows quickly;

Paruṣṇī: that which flows in a direct way to the goal, (7.18.9);

Asiknī: that which is not white or pure;

Marutvṛdhe: that which is energized by the Maruts (wind, life-energies);

Vitastā: that which extends or wide, i.e., that which has high banks;

Ārjikīyā: that which is born in the place Ṛjikā; that which flows straight (*rju*);

Vipāt: that which overflows its banks;

Suṣhoma: same as Sindhu; wide like the ocean; that which gives delight (Soma);

The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomati, Tṛṣṭāmā, Susartu, Rasā, Shveti, Kubhā and Mehantu.]

The SAKSI book 'Sarasvatī': the goddess of inspiration' has the text and translation of all the 72 mantrās in the Rig Veda Samhita dealing with this goddess. The appendix deals with the seven rivers of inspiration.]

## 96: Sarasvatī and Sarasvān

**Riṣi: Vasiṣṭhaḥ Maitrāvaruṇiḥ**

**7.96.1: You Chant the Praise**

**7.96.2: Awaken Us to Knowledge**

**7.96.3: Grant the Happy Good**

**7.96.4: Desire New Soul-form**

**7.96.5: Waves Dripping with Clarity**

**7.96.6: Refuge in the Word**

**Metre: 1, Br̥hatī; 2, Satob̥hatī (18/12/18/12);**

**3, Prastārapangktiḥ (12/12/8/8); 4-6, Gāyatrī;**

**7.96.1:** You chant a vast word of praise (1), to that Sarasvatī (2), the powerful among rivers (3). Worship her by words of purification and affirming lauds (4), for she is both earth and heaven, O Vasiṣṭha (5).

बृहदु गायिषे वचो (1), असुर्यो नदीनाम् (2),

सरस्वतीम् इत् (3), महया सुवृक्तिभिः स्तोमैः (4), वसिष्ठ रोदसी (5)

[*mahayā*: worship; *suvṛktibhiḥ*: words of purification, (6.15.4)]

**7.96.2:** By your grace, O Pure one (1), men obtain the Soma-delight (2). May she protect and awaken us to knowledge (3); urge the achievement of the plenitudes towards us (5). She has Maruts as companions (4).

उ॒भे यत् ते॑ म॒हि॒ना शु॒भ्रे (1), अ॒न्ध॒सी अ॒धि॒क्षि॒यन्ति॑ पू॒रवः॑ (2),  
सा नो॑ बो॒धि अ॒वि॒त्री (3), म॒रु॒त्स॒खां (4), चो॒द् रा॒धो म॒घोना॑म् (5)

[*andhasi*: Soma (delight), food; *pūravaḥ*: men; *rādha*: achievement (5.13.6)]

**7.96.3:** May Sarasvatī, full of plenitude, awaken us to consciousness (*chetatī*) with her straight path (2). May she grant us only the delightful good, she the blissful one (1). She is praised like the flaming fire (Jamadagni) (3), and like the one most full of light (Vasiṣṭha) (4).

भ॒द्रमि॑द् भ॒द्रा कृ॑णव॒त् (1), सर॑स्व॒ती अ॒क॒वारी॑ चे॒तति॑ वा॒जिनी॑वती (2),  
गृ॒णा॒ना ज॑मदग्नि॒वत् (3), स्तु॑वा॒ना च॑ वसि॒ष्ठव॑त् (4)

**7.96.4:** Marching in front, desiring offspring (1), with beautiful offerings, we call Sarasvān (2).

ज॒नी॒यन्तो॒ न्वग्र॑वः पु॒त्री॒यन्तः॑ (1), सु॒दान॑वः सर॑स्वन्तं ह॒वाम॑हे (2)

[*sudānavaḥ*: persons with beautiful offerings; *agravaḥ*: in front; *putrī*: new soul-formation, children; *yanta*: desiring; Sarasvān: the God of movement;]

**7.96.5:** These flowing waves of yours are full of honey (1); they are dripping with clarity (2); with them may you protect us (3).

ये ते॑ सर॑स्व ऊ॒र्म॒यो म॒धु॒मन्तो॑ (1), घृ॒त॒श्रु॒तः (2), ते॒भिः नो॑ अ॒वि॒ता भ॑व (3)

**7.96.6:** We pray to Sarasvān, the all-perceiving one, with the resounding word, the word that increases (1), for getting (new soul-formation) and impulsion (2).

पिपिवांसं सरस्वतः स्तनं यो विश्वदर्शतः (1), भक्षीमहि प्रजाम् इषम् (2)

[*prajā*: birth or offspring, refers to the formation of a new power of consciousness. See the section, 'Some common words' in pages xxiii. *pīpivāmsam*: increases; *bakṣhīmahī*: getting;

*stanam*: resounding word; this word occurs in (1.164.49) with the same meaning; this word does not have the meaning of 'breast' in the Veda. There are related words like *stanayan* meaning 'thundering'; occurs many times in RV.]

**End of 96.**

### **Indra and Bṛhaspati: Sūktās (97-98)**

In the sūktās 97 and 98, the ṛishi is lauding jointly Indra, who represents the divine mental force and Bṛhaspati, the soul-force. Indra has been described in detail in hymns 18-32. We will give below a brief description of the powers of Brahmanaspati and Brahmanaspati.

“Though Deities like Agni, Indra are mentioned both in the Veda and in the Purāṇās, there is a difference in their form, function, abode etc.

In the Veda, the three terms – Brahmanaspati, Bṛhaspati and Brahma – relate to one Deity. In the Veda Brahma stands also for mantra, Brahma presides over it. Vāk, speech, is the creator of the universe. This is not the original intense vibration, *spanda*. It is the power that manifests in Word, the truth seen or intuited in the heart of the creature. The meaningful sound thus expressed is the Vedic Mantra known by the term Brahma. This is the metrical speech by which the universe is impelled from within and without and goes on incessantly.

Though the infinite consciousness designated by *sat-chit-ānanda* upholds the universe from its supreme superconscious station, yet it enters the inconscient and works to release the

concealed truths of existence from the insentient waters and lead them upwards in manifestation. This consciousness that manifests thus is the word signified by Brahma. Thus it is that the soul, the being, rising upward in man is called Brahma manifesting as knowledge-power in god and man. Brahma stresses on the soul-power manifested by the word, not the word itself.

This creative power which manifests as the word of rhythm in the awakened man on planes above the physical, vital and the mental is Brahma; its lord is Bṛhaspati. Bṛhaspati points to the preeminence of the creative word — not so much the divine power which is the base of the creative Word.

Thus one deity having two constituents is designated by the two terms: Brahma and Bṛhaspati. Both the elements are coordinated, harmonised and unified in Brahmanaspati.

This is how these three names denote one Deity.

Bṛhaspati gives to the Gods, especially Indra, the word endowed with knowledge, manifesting the higher consciousness. Indra is the king of the gods of the triple world, lord of the divine mind. Bṛhaspati aids the Maruts who are the associates of Indra. Hence the praise of Brahmanaspati along with the Maruts or with Indra.

Brahmanaspati of the Veda appears in the Tantra Yoga in the form of Gaṇapati, presiding over *parā vāk* with his abode in the Mūlādhāra Chakra. Certainly he is the Elephant-Om-faced God, Gaṇapati, worshipped in the Purāṇās.

Brahmanaspati is stationed within man, as if asleep. In (1.40), there is first a prayer to him to awake. By the power of his word, the happy speech of truth, the Maruts, Indra, Mitra, Varuṇa, Aryama and other gods take their positions in the sacrificer. He himself takes his dwelling in the sacrificer." (KS, CW, vol. 5, 11).

Recall also the famous mantra to Gaṇapati in (2.23.1), discussed in some detail in the SAKSI compact book, 'Gaṇapati, Brahmanaspati and Kumāra, (based on mantrās in Rig Veda and Yajur Veda)'.]

## 97. Indra and Bṛhaspati

**Riṣi: Vasishṭhaḥ Maitrāvaruṇiḥ**

**7.97.1: Luminous dwellings on earth**

**7.97.2: Bṛhaspati makes us sinless**

**7.97.3: King of the mantrās (Brahmanaspati)**

**7.97.4: Bṛhaspati takes across the obstacles unhurt**

**7.97.5: Voiced with pure hymns**

**7.97.6: Luminous steeds**

**7.97.7: Bṛhaspati is rapid in impulsion**

**7.97.8: Become discerning by his help**

**7.97.9: Multiple powers of the mind**

**7.97.10: Establish riches in the singer**

**Metre: Triṣṭup**

[A detailed commentary on this sūkta is in [SA, SV], p. 306-313.]

**7.97.1:** The pressed Soma of the Soma-rite is poured out for Indra (3), in the yajna in the luminous dwellings on earth (1), where men, who are seekers of gods rejoice (2). May Indra come with his steeds for the rapture of the first drink (4).

य॒ज्ञे दि॒वो नृ॒षद॑ने पृथि॒व्या न॒रो (1), यत्र॑ दे॒व्यबो॑ म॒दन्ति॑ (2),  
इन्द्रा॑य॒ यत्र॑ स॒र्वना॑नि सु॒न्वे (3), गम॑न्म॒दाय॑ प्रथ॒मं वय॑श्च (4)

**7.97.2:** For getting the divine protection, let us choose (1), the great Bṛhaspati who comes to us, O friends (2). May we become sinless since the bounteous one (Bṛhaspati) (3), who gives us (the riches) from the beyond, like a father (he is pleased with us) (4).



आ दैव्या वृणीमहे अवांसि (1), बृहस्पतिः नो मह आ संखायः (2),  
यथा भवेम मीळहुषे अनागा (3), यो नो दाता परावतः पितेव (4)

[*āvṛṇīmahe*: to chose, (1.12.1), (5.20.3);

*anāgan*: sinless, (4.12.4); blameless, faultless]

7.97.3: With offerings and prostrations of surrender (2), we hymn with words the blissful Brahmanaspati (3), who is supreme (1). May my chant, which is divine and vast cling to Indra (4). He is the king of the mantrās prepared by the gods (5).

तमु ज्येष्ठं (1), नमसा हविर्भिः (2), सुशेवं ब्रह्मणस्पतिं गृणीषे (3),  
इन्द्रं श्लोको महि दैव्यः सिषक्तु (4), यो ब्रह्मणो देवकृतस्य राजा (5)

[Surrender: see (7.2.4);

The epithet in line 5 is usually addressed to Brahmanaspati, a deity closely related to Bṛhaspati as indicated in the introduction to this hymn. Some persons feel that Indra in line 4 refers to Brahmanaspati. Once we understand the unity of gods, there is no need for such modifications.]

7.97.4: May Bṛhaspati, in whom are all desirable things, and is most beloved (2), be seated in the native seat (of his abode) (1). May he give us the riches desired by us and of great strength (3). May he take us across the obstacles unhurt, who are clinging to him (4).

स आ नो योनिं सदतु (1), प्रेष्ठो बृहस्पतिः विश्ववारो यो अस्ति (2),  
कामो रायः सुवीर्यस्य तं दातु (3), पर्षेत् नो अति सश्वतो अरिष्टान् (4)

[*sashchata*: that which clings, (10.9.4); *preṣṭhaḥ*: most beloved, (8.84.1); *ariṣṭān*: unhurt;

*vishvavāraḥ*: one in whom are all desirable things, (7.16.5, 7.5.8);]

7.97.5: May the immortals born of old grant us (2), the luminous mantrās of immortality which are cherished by us (1). We invoke the steadfast Bṛhaspati (4), who is a master of sacrifice and voiced with pure (hymns) by the householders (1).

तम् आ नो अ॒र्कम् अ॒मृताय॑ जुष्टम् (1), इ॒मे धा॑सुः अ॒मृता॑सः पुराजाः (2),  
शुचि॑क्रन्दं यज॒तं प॒स्त्यानां॑ (3), बृह॑स्पतिम् अन॒र्वाणं॑ हुवेम (4)

[*pastyasu*: homesteads, (10.46.6); *juṣṭi*: cherished;]

7.97.6: May all the horses together bring Bṛhaspati (2). He is in the world of sessions and is a home for all the strengths (3). The steeds are shining ruddy and give happiness (1). They are clad in a luminous form like the Sun (4).

तं श॒ग्मासो॑ अ॒रुषा॑सो (1), अ॒श्वा बृह॑स्पतिं सह॒बाहो॑ वहन्ति (2),  
सह॑श्चिद् यस्य नील॑वत् स॒धस्थं॑ (3), नभो॑ न रू॒पम् अ॒रुषं॑ वसानाः (4)

[*shagmāsaḥ*: gives happiness, (10.31.5) (S);

*aruṣaḥ*: luminous, (3.15.3); *aruṣhāsaḥ*: ruddy shining, (4.6.9);]

7.97.7: He (Bṛhaspati) is pure and a purifier; has many modes of motion (1). He has golden weapons, he is rapid in impulsion, and can grant the state of heaven (2). He can manifest (in human beings), is mighty (3). He can give the Soma-offering to his many friends (4).

स हि शुचिः श॒तप॑त्रः स शु॒न्ध्युः॑ (1), हिर॑ण्यवाशीः इ॒षिरः॑ स्व॒र्षाः॑ (2),  
बृह॑स्पतिः स सु आ॒वेश॑ ऋष्वः (3), पुरू॑ सखि॒भ्य आ॑सुतिं करि॑ष्टः (4)

[*āsutim*: offering, libation, (2.1.14), (8.74.2);

*su-āveshaḥ*: manifests (in human beings), (10.63.16);

*iṣhiraḥ*: one rapid in impulsion, (3.2.14);

*svarṣhāḥ*: *svaḥ sāḥ*: grants the state of heaven, (1.100.13);

*shundhyuvam*: purifier, (7.88.1); related word in (5.52.9)]

**7.97.8:** The goddesses heaven and earth, the mothers of gods (1), have increased Bṛhaspati by their greatness (2). O friends, become discerning (by his help) who is all-discerning (3). He creates the supreme state by the mantrās which can be reached with happiness (4).

देवी देवस्य रोदसी जनित्री (1), बृहस्पतिं बावृधतुः महित्वा (2),  
दक्षाय्याय दक्षता सखायः (3), करद् ब्रह्मणे सु-तरां सु-गाथा (4)

[*su-tara*: easily accessed or crossed;

*sugādhā*: supreme state, (5.47.7), (10.113.10).]

*dakṣāyāyaḥ*: all-discerning (7.1.2, 3), one full of discerning mood, (2.4.3); The meanings assigned by S to the words here are provisional, since he interprets *brāhmaṇa* as food.]

**7.97.9:** The words (or mantrās) of purification have been formed addressed to you, Brahmanaspati and Indra who has Vajra (1). Foster the thoughts (2), bring out the multiple powers of the mind (3). Destroy all the powers of those non-givers who seek to conquer the Aryan (4).

इयं वा ब्रह्मणस्पते सुवृक्तिः ब्रह्म इन्द्राय वज्रिणे अकारि (1),  
अविष्टं धियो (2), जिगृत्तं पुरंधीः (3), जजस्तम् अर्यो ननुषाम् अरातीः (4)

[Line 4: (alt.): Destroy the poverties that they bring who seek to conquer the aryan (SA). The powers that attack the Aryan fighter would create in him poverties of mind and poverties of emotive nature, and all infelicities. Soul-force (Bṛhaspati) and mental force (Indra) destroy all such poverty and insufficiency. *vanuṣha*: desiring to conquer, (3.27.11); *arātiḥ*: non-givers, (4.50.11);

The second half of this mantra is same as that in (4.50.11), addressed to Bṛhaspati.]

**7.97.10:** O Bṛhaspati-Indra, you are the lords of the riches of the heaven and of the earth (1). Establish riches in the singer who hymns you (2). Do you protect always by states of happy being (3).

बृहस्पते युवम् इन्द्रश्च वस्वो दिव्यस्य ईशाथे उत पार्थिवस्य (1),  
धत्तं रयिं स्तुवते कीरये चिद् (2), यूयं पात स्वस्तिभिः सदा नः (3)  
[*kīriḥ*: singer of hymns; the doer of works, (8.103.13)]

## 98. Indra and Bṛhaspati

**Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ**

**7.98.1: Indra and Soma**

**7.98.2: You take pleasure in Soma with your heart and mind**

**7.98.3: As soon as born, Aditi proclaimed your greatness**

**7.98.4: We will be victorious through your true inspiration**

**7.98.5: Victorious over the occult-deeds of the undivine forces**

**7.98.6: Make us enjoy the riches that are already given**

**Metre: Triṣṭup**

**7.98.1:** O Adhvaryu priests, offer the ruddy Soma mixed with milk (1), to the mighty lord of the worlds (2). Like the Gaur animal which (knows) the place of drink, Indra knows the presence of Soma (3), and comes on all days desiring the pressed Soma (4).

अध्वर्यवो अरुणं दुग्धम् अंशुं जुहोतेन (1), वृषभाय क्षितीनाम् (2), गौराद्  
वेदीयान् अवपानम् इन्द्रो (3), विश्वाहा इद् याति सुतसोमम् इच्छन् (4)  
[*dugdham*: milk, (5.19.4)]

**7.98.2:** Just as you used to take the beautiful Soma-food in ancient times (1), you desire that the drink to be brought to you everyday (2). You take pleasure in it with your heart and mind (3). O Indra, desirous of Soma, do drink the Soma placed before you (4).

यद् दधि॒षे प्र॒दि॒वि चारु॒ अन्नं॑ (1), दि॒वेदि॒वे पी॒तिम् इद॑स्य वक्षि (2),  
उ॒त हृद॑ उ॒त मन॑सा जुषा॒ण (3), उ॒शन् ई॒न्द्र प्र॒स्थि॒तान् पा॒हि सो॒मान् (4)  
[*vakṣhi*: to bring;]

**7.98.3:** As soon as you were born, you drank the Soma for (getting) strength (1). Your mother (Aditi) proclaimed your greatness (2). You spread wide over the midworld (3). You battled on behalf of gods for the supreme good (4).

ज॒ज्ञानः॑ सोमं॒ सह॑से प॒पाथ॒ (1), प्र ते॑ मा॒ता म॒हि॒मानं॑ उवाच (2),  
ए॒न्द्र प॒प्राथ॒ उरु॒ अन्त॑रि॒क्षं (3), यु॒धा दे॒वेभ्यो॑ वरि॒वः च॒कर्थ॑ (4)  
[*varivah*: supreme good, (5.29.10)]

**7.98.4:** When you make us fight the mighty and arrogant (foes) (1), then we will be able to overcome by our hands these hurting foes (2). When you yourself along with Maruts fight the war (3), we are sure to be victorious in this battle of true inspiration (4).

यद् यो॒धया॑ म॒हतो॑ म॒न्य॒मानान्॑ (1), सा॒क्षाम् तान् बा॒हुभिः॑ शा॒श॒दानान्॑ (2),  
यद् वा नृ॒भिः वृ॒त ई॒न्द्र अ॒भियु॑ध्याः (3), तं त्वया॒ आजिं॑ सौ॒श्रव॒सं ज॑येम (4)  
[*saushravasam*: with true inspiration]

**7.98.5:** I proclaim the ancient famous deeds of Indra (1), and also those done by him as Maghavan in recent times (2). When he became victorious over the occult deeds of the undivine forces (3), he became the sole possessor of the Soma-delight (4).

प्र इन्द्रस्य वोचं प्रथमा कृतानि (1), प्र नूतना मघवा या चकारं (2),  
यदेत् अदेवीः असहिष्ट माया (3), अथ अभवत् केवलः सोमौ अस्य (4)

[*adevīḥ māyah*: occult deeds of the undivine forces;

Line 1 is similar to the beginning *pāda* (1.32.1)]

**7.98.6:** Yours is all this wealth of Ray-cows (1), that you see around you by the eye of the Sun (2). You are the sole lord of the Ray-cows (3). Make us enjoy the riches which have been given (4).

तवेदं विश्वमभितः पशव्यं (1), यत् पश्यसि चक्षसा सूर्यस्य (2),  
गवामसि गोपतिः एक इन्द्र (3), भक्षीमहि ते प्रयतस्य वस्वः (4)

[Line 4: Most of us never notice the riches and felicities given to us. We simply ask for more. Let us enjoy the riches given.

*prayata*: offered, (4.15.8)]

**7.98.7:** Same as (7.97.10)

## Section 7. Sūktās (99-104)

### Viṣṇu, Parjanya (rain)

#### Viṣṇu: (99-100)

##### Nature of Viṣṇu

Viṣṇu creates or manifests the Universe of seven planes, unveils its laws and maintains the Universe under these laws. This happens not only in the macrocosm, but also in the microcosm, the subtle body of man. "Viṣṇu paces out the vast framework of the inner worlds in which our soul-action takes place. It is by him and with him that we rise into his highest seats where we find waiting for us the Friend, the Beloved and the Beatific Godhead." [Sri Aurobindo]

Each plane, manifested by Viṣṇu, is based on a particular principle. For instance this world, earth, is dominated by matter. The midworld, *antarikṣha*, is dominated by life-energies, emotional energies etc. The world of heaven, *dyu*, is dominated by the mental energies. The highest station is said to be Viṣṇu's supreme step. He creates the path by which the mortals can reach the supreme station after traversing the intermediate worlds. Upholding the Universe with his three steps, Viṣṇu creates for Indra a wide station amongst us mortals by which we can reach the supreme station above.

"When Viṣṇu is said to sleep on the folds of the snake *ananta* upon the ocean of sweet milk, *ananta* is clearly seen to be not the common serpent, nor the milk the material sweet milk, nor the ocean an expanse of milky liquid. The symbolic meaning is that the All-pervading Viṣṇu rests on the coils of the Infinite in the blissful ocean of Eternal Existence. Some persons who believe that Veda has no wisdom in it say that; 'the authors of the purāṇās were priests, gross minds who knew not even the truth of the solar and lunar eclipses; how

could they be in the know of profound varieties? They mean only the usual physical serpent and the material ocean of real milk and it is we who read into them the symbolic meaning. We could point out that there is no necessity for us to imagine so.' These poets themselves have imprinted the symbolic thought by means of figures and words and made known impenetrable truths for the benefit of all. Note, those words are: Viṣṇu means all-pervading, the serpent *śeṣha* is *ananta*, the infinite; sweet milk is a symbol of bliss; the ocean is a symbol of the Eternal Existence''. [KS, CW, Vol. 4, P. 180]

### Meanings of the word Viṣṇu

1. Viṣṇu is so-called because he pervades over everything, the universe inside and out.
2. Viṣṇu is so-called because he causes rainfall to cool the earth and nourish all life.
3. Viṣṇu is so-called because he liberates the devotees from the troubles of rebirth.
4. Viṣṇu is so-called because he enters into all beings as their inner controller, or all beings enter into him (viz. are dependent upon him for their existence and sustenance).
5. Viṣṇu is so-called because he helps the devotees reach the state of liberation.
6. Viṣṇu is so-called because he is exceedingly luminous.
7. Viṣṇu is so-called because he transported himself beyond everything, or because he attained sovereignty over all the worlds. The reference is to the incarnation of Viṣṇu as Trivikrama. The root is 'vi' meaning 'to go' and pervade (*ākramaṇe, gati-vyāpti*).
8. Viṣṇu is so-called because he makes all living beings and created things move and have their being. The root is 'vi' in the sense of 'movement' (*gatyārtha*).



9. Viṣṇu is so-called because he desired to provide origin, sustenance and dissolution for all beings. The root is 'vi' in the sense of shining brilliantly (viz. desiring, resolving) (*vaṣha--kāntau, kāntir ichchhā*).
10. Viṣṇu is so-called because he inspires or moves all beings in an especial manner.
11. Viṣṇu is so-called because he gifts away or satisfies the longings of his devotees (from the root '*shaṇu dāne*').
12. The letter '*sha*' in the word Viṣṇu refers to 'power' (*bala*) and the letter '*ṇu*' to life (*prāṇa*). Viṣṇu inspires power and life in all beings.<sup>+</sup>

## 99. Viṣṇu

**Riṣhi: Vasīṣṭhaḥ Maitrāvaruṇiḥ**

**7.99.1: Your greatness not comprehended**

**7.99.2: Supports the path from the earth to the highest**

**7.99.3: Heaven and earth**

**7.99.4: The deceitful device**

**7.99.5: The forts of the hostiles**

**7.99.6: Nourish us amidst crooked things**

**7.99.7: Shipiviṣṭha**

**[Metre: Trīṣṭup]**

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<sup>+</sup> The great Vedic scholar Professor S.K. Ramachandra Rao has discussed at length all the mantrās of Viṣṇu in his three books, 'Rig Veda Darshana: Viṣṇu Sūktāni, Volumes 5, 6, 9,' published by Kalpataru Research Academy. All these books have a wealth of information for a student knowledgeable both in Sanskrit and English. He gives extensive quotations in Sanskrit from the works of the great teacher Ānanda-tīrtha, Shri Raghavendra Swāmi and other luminaries. The 12 meanings given here are taken from his book, volume 6, pp. 75-79. The original Sanskrit quotations of these meanings are also in 'Spiritual Interpretation of Rig Veda Mantrās', (SAKSI);

7.99.1: Men do not comprehend your greatness (2), who is increasing with a body beyond measure (1). We know these two worlds beginning with the earth (3). But Viṣṇu, you are knower of the highest (4).

प॒रो मा॒त्रया॒ त॒न्वां वृ॒धान् (1), न ते॑ महि॒त्वम् अ॒न्व॒श्नु॒वन्ति (2),  
उ॒भे ते॑ वि॒ष्ण॒ रज॑सी पृथि॒व्या (3), वि॒ष्णो दे॒व त्वं प॑र॒मस्य॑ वि॒त्से (4)

7.99.2: O god Viṣṇu, no one with birth (1), can reach (or comprehend) the utmost end of your greatness (2). You hold aloft the vast and mighty (highest) heaven (3). He supports (or sustains) (the path) from the earth to the peak turned towards the beyond (4).

न ते॑ वि॒ष्णो जा॒र्यमा॒नो न जा॒तो दे॒व (1), महि॒ष्णः प॑र॒म् अ॒न्त॑म् आ॒प (2),  
उ॒द॒स्त॒भ्रा ना॒कम् ऋ॒ष्वं बृ॒हन्त॑ (3), दा॒ध॒र्य॑ प्रा॒चीं क॒कु॒भं पृथि॒व्याः (4)

[Line 1: *jāyamāna* and *jāta* have several closely connected meanings connected with birth. *jāyamāna* suggests the moment of the appearance in the cosmos whereas *jāta* suggests the actual appearance of the him as a power in the human beings. Both these words are common epithets to Agni;

Line 1 suggests that Viṣṇu cannot be comprehended even by Agni and other primary gods. (Ānanda-tīrtha)

*āpa*: accept, (4.1.9);

*ṛṣhva*: mighty one, (10.12.6), sublime, (3.5.5, 3.5.7, 3.5.10);

*prachī*: turned toward the beyond, (2.2.7, 3.6.1)]

7.99.3: (O Heaven and Earth), become the streams of truth, become the power of knowledge (1). O Abode of love, endow felicities on the mantra-chanting yajamāna (*mānuṣhe*) (2). Viṣṇu held asunder the two, earth and heaven (3). He supports the earth on all sides with the rays (4).

इ॒रा॒वती॑ धे॒नुमती॑ हि भू॒तं (1), सू॒यव॒सिनी॑ म॒नु॒षे द॑श॒स्या (2),  
व्य॑स्त॒भ्रा रो॒दसी॑ वि॒ष्णवे॒ते (3), दा॒ध॒र्यं पृथि॒वीम् अ॒भितो॑ म॒यू॒खैः (4)

[*sūyavasini*: abode of love; *sūya*: love (MW); *vasini*: abode; Sāyaṇa, Keith and Wilson translate it as, 'one with good grass', *su* + *yavasini*. Recall *asūya* is jealousy, absence of love; Line 4, (alt.): 'he holds the earth with pegs' (Keith); *mayūkha*: rays (MW). *dhenu*: milch cows, power of knowledge (recall, *gāvaḥ*: rays of knowledge);

*irāvatī*: streams of truth, (5.69.2)]

**7.99.4:** You made that wide other world for (the goal of) yajña (1), bringing into being the Sun and the Dawn and Agni (2). O Leaders, in the battles, you have undone (4), the deceitful devices of Vṛshashipra, the *dāsa* (foe) (3).

उरुं यज्ञाय चक्रधुरु लोके (1), जनयन्ता सूर्यम् उषासम् अग्निम् (2),  
दासस्य चिद् वृषशिप्रस्य माया (3), जघ्नथुः नरा पृतनाज्येषु (4)

[*ulokam*: the other world; it is the world *svar*, the fourth world, also known as *mahas* in Taittirīya U.

*māyā*: it is a formation of knowledge, not illusion. Both *adevi* (undivine) and *devi* (divine) *māyā* are mentioned in RV.]

**7.99.5:** O Indra and Viṣṇu, the nine and ninety strong forts of Shambara (1), were shattered by you (2). You do slay irresistibly (4), a hundred and a thousand heroes of Varshin, the asura (3).

इन्द्राविष्णू हंहिताः शम्बरस्य नव पुरौ नवतिं च (1), श्रथिष्ठम् (2),  
शतं वर्चिनः सहस्रं च साकं (3), हृथो अप्रति असुरस्य वीरान् (4)

**7.99.6:** I offer to you this affirmative laud during contemplative sessions (3). This thinking (of laud) is great and vast (1). It increases (in us) with its might and its wide strides (2). O Indra and Viṣṇu, may it nourish us with the impelling forces (when we are) amidst crooked things (4).

इयं मनीषा बृहती बृहन्त (1), उरुक्रमा तवसां वर्धयन्ती (2),  
रे वां स्तोमं विदर्धेषु (3), विष्णो पिन्वतम् इषो वृजनेषु इन्द्र (4)

7.99.7: O Viṣṇu, I utter the call (*āśa*) of vaṣaṭ to you (1). O Shipiviṣṭa, accept with love my offering (2). May my auspicious hymns of praise cause you to grow (in me) (3). May you always protect us by states of happy being (4).

वषट् ते विष्णौ आस आ कृणोमि (1), तन्मे जुषस्व शिपिविष्ट हव्यम् (2),  
वर्धन्तु त्वा सुष्टुतयो गिरौ मे (3), यूयं पात स्वस्तिभिः सदा नः (4)

[*shipi* is a synonym of *gau* which stands for a ray of knowledge or Ray-Cow. *shipiviṣṭa* is one who is pervaded by rays of knowledge; this meaning fits in all the verses. (Nirukta 5.8; MW). This epithet appears in (7.100.5,6,7). See also the note in (7.100.5).]

## 100. Viṣṇu

Riṣhi: Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.100.1: One who hews a path

7.100.2: Gives us thoughts quick to act

7.100.3: May Viṣṇu rule over us

7.100.4: Dwelling for human beings

7.100.5: Manifestation of knowledge

7.100.6: Conceal not that form of yours

7.100.7: Shipiviṣṭha

[Metre: Triṣṭup]

7.100.1: That mortal who hews a path intending to conquer (the hostiles) (1), who gives offerings to the wide-moving Viṣṇu (2). who worships (or performs yajña) with concentrated mind (3), such a devotee is illumined by the leader (Viṣṇu) (4).

नू मर्तो दयते सनिष्यन् (1), यो विष्णोव उरुगायाय दाशत् (2),

प्र यः सत्राच्चा मनसा यजात (3), एतावन्तं नर्यम् आविवासात् (4)

**7.100.2:** O Viṣṇu, who gives birth to all and has the grace of mind (1), give us the thoughts unfailing (3), which are quick to act (2). (Give us) in profusion the riches of a happy path which are full of life-energy and have perfect bliss (5), which make the person to get into contact with the deity (4).

त्वं विष्णो सुमतिं विश्वजन्त्याम् (1), अप्रयुताम् (2), एवयावो मतिं दाः (3),  
पचो यथा नः (4), सुवितस्य भूरेः अश्वावतः पुरुः च इन्द्रस्य रायः (5)

[*suvitasya*: of the happy path, (7.1.24);

*vishvajanyām*: gives birth to all, all-delivering, (7.10.4);

*sumatim*: grace of mind (5.27.3), right understanding (6.15.6);

*parcha* from *prchī*: contact (Sun) (occurs only once);]

**7.100.3:** With three steps, this God traversed the three earths (1), by his greatness which has many lustres (2). May Viṣṇu, the most mighty among the mighty, rule over us (3). Luminous is the name of the firm one (4).

त्रिदैवः पृथिवीमेष एतां वि चक्रमे (1), शतर्चसं महित्वा (2),  
प्र विष्णुरस्तु तवसः तवीयान् (3), त्वेषं हि अस्य स्थविरस्य नाम (4)

[*sthavira*: solid, desire, firm; *pra-astu*: rule;]

**7.100.4:** This Viṣṇu traversed the earth (1), for providing a dwelling for the human beings (2). Firm are the persons who praise him (3). Viṣṇu of the perfect birth has made a wide-dwelling for them (4).

वि चक्रमे पृथिवीम् एष एतां (1), क्षेत्राय विष्णुर्मनुषे दशस्यन् (2),  
ध्रुवासौ अस्य कीरयो जनांस (3), उरुक्षितिं सुजनिमा चकार (4)

[Line 2: Viṣṇu provides dwelling for every worshipper in all the planes namely physical, prāṇa, mental and others; they are wide without any narrowness.]

**7.100.5:** O Shipiviṣṭha, I utter today that noble name of yours (1). Knowing the manifestation of knowledge (2), I have done intense tapas and will chant in praise of you (3), the mighty one who dwells in the region beyond (4).

प्र तत् तै अद्य शिपिविष्ट नामा अर्यः शंसामि (1), वयुनानि विद्वान् (2),

तं त्वा गृणामि त्वसम् अतव्यान् (3), क्षयन्तम् अस्य रजसः पराके (4)

[*atavyān*: name of a ṛṣhi; one who has done intense tapas (Bhatta Bhaskara); *vayunāni*: manifestation of knowledge; *rajasah*: region

Viṣṇu has another name mentioned only in this Maṇḍala (7.100.5,6,7) and (7.99.7), namely Shipiviṣṭha. According to Yāska, this word has two widely different meanings. The gracious meaning 'one in whom the rays of light *'shipi'* have entered'. The negative meaning is, 'one who is terrible looking', 'one who has a skin ailment'. Note that the terrible form of Viṣṇu is mentioned in (1.154.2), "he is like a terrible lion that ranges in difficult places" (*mṛgo na bhimaḥ kuchiro giriṣṭhaḥ*). In the mantra (7.100.6) a clarification is requested about the meaning from Viṣṇu himself. Sāyaṇa mentions an ancient anecdote in this connection which is given later.]

**7.100.6:** You have declared that you are Shipiviṣṭha (2). In what manner this your (name) should be seen (or understood) (1)? Conceal not from us that forms of yours (3), that other form which came into being in our meetings (4).

किमित् तै विष्णो परिचक्ष्यं भूत् (1), प्र यद् बवक्षे शिपिविष्टो अस्मि (2),  
मा वर्यो अस्मत् अपर् गूह एतद् (3), यत् अन्यरूपः समिथे बभूथ (4)

[*ma apa gūha*: do not conceal;

*varpa*: form;

*pra vavakṣhe*: (you have) declared;

*babhutha*: that which came into being;

*samithe*: in meeting or during oblation, (3.1.12) (meaning used here); in battle, (1.73.5)

*parichakṣyam bhūt*: to understand or see;

Anecdote of S: On a certain occasion Viṣṇu in his terrible disguise helped the seer Vasīṣṭha (the poet-seer of this mantra), during which Viṣṇu has assumed the terrible form. But Vasīṣṭha saw through the guise and hailed him as praiseworthy.]

**7.100.7:** Same as (7.99.7)

### Parjanya: (101-103)

[Rig Veda has only 3 Sūktās to Parjanya. The meaning of Parjanya is that which gives birth (*janayita*), i.e., it causes the rains. At a physical level, it is used for the complex phenomena associated with rain such as clouds, lightning, thunder etc. Hence Parjanya is called as the lord of the storm. Note that at the esoteric level, he is the Lord of the thought-powers. Recall the use of the word, 'brain-storming'. (5.83.10) states, 'you (*parjanya*) have found the thought-mind (*mānishām*) for your creatures.

Parjanya was never regarded as mere rain. Parjanya is the descendent of the superconscious into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. In the Atharva Veda (12.1.12) dedicated to Earth, the ṛṣi calls Parjanya as the Father or the ultimate being. The prayer is, "may he fill us with the plenty". A similar idea is in RV (7.101.2).

He gives the special energy (or seed, *retas*) which makes the earth's growths bloom. The seer is asked to lodge this power within him (5.83.1). He kills the evil-doers (5.83.2).]

## 101. Rains (Parjanya)

Riṣhi: Kumāraḥ Āgneyaḥ or Vasiṣṭhaḥ Maitrāvaruṇiḥ

7.101.1: Words which carry the light in front

7.101.2: Triple law of working and triple way of light

7.101.3: Takes any form

7.101.4: Self-ruler gives the bliss-creating rains

7.101.5: He establishes the seed in many ways

Metre: Triṣṭup

7.101.1: Speak forth the triple word, the words which carry the light in their front (1), the light that milks the teat of the honey of delight (of Soma) (2), He (Parjanya) makes the womb of the growths of birth as his calf (3). The bull born recently roars aloud (4).

तिस्रो वाचः प्र ब॑द् ज्योति॑रग्रा (1), या ए॒तद् दु॒हे म॑धुदो॒घम् ऊ॒र्धः (2),  
स व॒त्सं कु॑ण्वन् गर्भ॑म् ओष॑धीनां (3), स॒द्यो जा॒तो वृ॑ष॒भो रौ॑रवीति (4)

[According to Rig Vidhana, the recitation of this sūкта and the next with faith results in rains.]

7.101.2: He increases the growths of earth and the waters (1). He is the master of all the moving things (2). With the triple law of working, may he give us the happiness and the (triple) refuge (3). May he give us a light desired by us (4).

यो वर्धे॑न् ओष॑धीनां यो अ॒पां (1), यो विश्व॑स्य जग॑तो दे॒व ई॒शे (2),  
स त्रि॒धातु॑ शरणं शर्म॑ यंसत् (3), त्रि॒बर्तु॑ ज्योतिः स्वभि॑ष्टि अस्मे (4)

[*trivartu*: triple way (of light), (occurs only once); may refer to the light of the three planes, *anna*, *prāṇa* and *manas*;

*tridhātu*: triple law of working, (7.5.4); it is the triple principle of, *vasu* (substance), *ūrja* (abounding force of our being) and *priyam* or *mayas* (delight and love), the sat-chit-ananda of the later Vedānta.



*yamsat*: may work, (5.2.12)]

**7.101.3:** In one way, he (Parjanya) is like a barren calf (not giving milk) (1). His another form releases (the waters) (2). His body takes whatever form he pleases (3). The mother (earth) receives the milk (water) from the father (heaven) (4). From him, the father is nourished and thus the son (5).

स्त्रीः उ त्वद् भवति (1), सूत उ त्वद् (2), यथा-वशं त्वं चक्र एषः (3),  
पितुः पयः प्रति गृह्णाति माता (4), तेन पिता वर्धते तेन पुत्रः (5)

[*pituh*: father, (1.140.3); he is the Puruṣha or heaven in the sense of a higher spiritual being; here father and mother may refer to the mind and body residing in a single framework.]

**7.101.4:** In him all beings exist (1). (There are) three heavens (2); the waters (divine energies) flow in the three ways (3). The three sheaths which can pour (4), enclose the exuberant Parjanya (6), and pour the streams of bliss (*maṇḍah*) (5).

यस्मिन् विश्वानि भुवनानि तस्थुः (1), तिस्रो द्यावः (2), त्रेधा सस्रुः आपः (3),  
त्रयः कोशास उपसेचनासो (4), मध्वः श्रोतन्ति (5), अभितौ विरप्शाम् (6)

[Line 2: The three heavens are the three worlds of mind namely: 1. Sensational Aesthetic and Emotional mind, 2. The Pure Intellect, 3. The Divine Intelligence. These are the mentalities in the pure level of mind, १३ (SA).

*japsham*: exuberant in strength, (10.115.3)]

**7.101.5:** These words are addressed to the self-ruler Parjanya (1). May it enter his heart; may it gladden him (2). May the bliss-creating rains be ours (3). May the growths of earth protected by the gods be full of fruits (4).

इदं वचः पर्जन्याय स्वराजै (1), हृदो अस्तु अन्तरं तत्-जुजोषत् (2),  
मयोभुवो बृष्टयः सन्तु अस्मे (3), सुपिप्पला ओषधीः देवर्गोपाः (4)

**7.101.6:** He, the bull, establishes the seed (*etas*) eternally in many ways (1). He is the soul of all that moves and that is stationary (2). May that truth protect me for a thousand seasons (3). Do you protect us always by states of happy being (4).

स रैतोधा बृषभः शश्वतीनां (1), तस्मिन् आत्मा जगतः तस्थुषः च (2),  
तन्म ऋतं पातु शतशारदाय (3), यूयं पात स्वस्तिभिः सदा नः (4)

[The rains and the subsequent water-flow spreads the seeds of life in many places.

Line 2 is same as the epithet to Sūrya in (1.115.1)]

## 102. Rains (Parjanya)

**Riṣhi:** Kumāraḥ Āgneyaḥ or Vasishṭhaḥ Maitrāvaruṇiḥ

**7.102.1:** Parjanya, the bounteous son of heaven

**7.102.2:** Parjanya creates the womb for the growths

**7.102.3:** He makes the words of revelation united with our efforts

**Metre:** 1,3, Gāyatrī; 2, Pādanichṛt (7,3)

**7.102.1:** Sing forth to Parjanya, the bounteous son of heaven  
(1). May he be pleased to give us the grains (2).

पर्जन्याय प्र गायत दिवस्पुत्राय मीळ्हुषे (1), स नो यवसम् इच्छतु (2)

**7.102.2:** For the growths of earth, for ray-cows and the steeds (life-energies) (2), and for the women (4), Parjanya creates the womb (for the growth of their successors) (1, 3).

यो गर्भम् (1), ओषधीनां गवां कृणोति अर्वताम् (2), पर्जन्यः (3),  
पुरुषीणाम् (4)

[*garbham*: womb, (4.7.9)]

**7.102.3:** Offer to his mouth this most sweet offering (1). May he make the words of revelation be united with us in their efforts (of enlightening us) (2).

तस्मा इत् आस्ये हविः जुहोता मधुमत्तमम् (1), इळां नः संयतं करत् (2)

[*samyatam*: united in their effort, (8.23.10);

*iḷām*: word of revelation or goddess, (everywhere in RV); For S, it is food (*annam*)]

### 103. Frogs and Rains

**Rīṣi:** Vasiṣṭhaḥ Maitrāvaruṇiḥ

**7.103.1:** Voice uttered impelled by Parjanya

**7.103.2:** Sounds of frogs and cows

**7.103.3:** Rain welcomed with voice like that of lisping son

**7.103.4:** Voice of different aspects of nature

**7.103.5:** Repeats the voice like a student

**7.103.6:** A common name with different forms

**7.103.7:** Like Brahmans at Atirātra rite

**7.103.8:** Men of word who press Soma

**7.103.9:** Guarded the divine order of the twelfth

**7.103.10:** Our life prolonged

**Metre:** 1, Anuṣṭup; 2-10, Triṣṭup;

**7.103.1:** The frogs (boys) have lain for a year (1), like Brahmans practicing ordered works (*vrata*) (2). They have uttered forth their voice impelled by Parjanya (3).

संवत्सरं शशयाना (1), ब्राह्मणा व्रतचारिणः (2),

वाचं पर्जन्य-जिन्वितां प्र मण्डूका अवादिषुः (3)

[Yāska indicates various ways of deriving the meaning of the word *maṇḍūkāḥ*. *maṇḍa* means water, and *mād* or *mud* means happiness. So the word refers to those entities who are happy

in waters. In this way the word refers to frogs. Some investigators opine that the word in this sūkta may refer to some boys living near the water and enjoying it.

Māṇḍūkya is also the name of a famous Upaniṣhads. It is associated with the sages with the name Maṇḍūkāḥ, those who are happy in the floods of knowledge.

In connection with this sūkta, Yāska narrates an anecdote. It is said that once the seer Vasiṣṭha recited a sūkta for Parjanya for getting rain. Then he was surprised to hear the *maṇḍūkās* nearby repeating it. Hence he praised these *maṇḍūkās* with this hymn (sūkta 103).

The translation of the 10 verses is based on that of A.A. Mcdonnell (AAM).]

**7.103.2:** When the heavenly waters came upon him (the ṛiṣhi) (1), lying like a dry leather-bag in a lake (2), the sound of the frogs unites (with the sound of waters) (4), like the lowing of cows accompanied by calves (3).

दिव्या आपौ अभि यदेनम् आयन् (1), दृतिं न शुष्कं सरसी शयानम् (2),  
गवाम् अह न मायुः वत्सिनीनां (3), मण्डूकानां वयुः अत्रा समैति (4)

[*vagnuḥ*: sound]

**7.103.3:** The rainy season having come (2), he (Parjanya) has rained (the waters) upon those who are eager and the thirsty (1). One (aspect of nature) with a croak of joy approaches the other while he (Parjanya) speaks (4), as a son with lisping voice (approaches) his father (3).

यदीमेनान् उशतो अभ्यवर्षीत् तृष्यावतः (1), प्रावृषि आगतायाम् (2),  
अक्खलीकृत्या पितरं न पुत्रो (3), अन्यो अन्यमुप वदन्तम् एति (4)

[The nature welcomes the rains with the sounds of birds and beasts.]

7.103.4: One of the two greets the other (1), when they have revelled in the discharge of the waters (2). When the frog, rained upon, leaps about (3), the speckled one mingles his voice with (that of) the yellow one (4).

अ॒न्यो अ॒न्यम॒नु गृ॒ष्णाति॑ (1), ए॒नोः अ॒पां प्र॒सर्गे॑ यत् अ॒म॒न्दिषा॒ताम् (2),  
म॒ण्डू॒को यत् अ॒भिवृ॑ष्टः क॒निष्क॑न् (3), पृ॒श्निः संपु॑ङ्गे ह॒रिते॑न॒ वाच॑म् (4)

[*kaniṣhkan*: leaps about (AAM);]

7.103.5: When one of them repeats the speech of the other (1), as the learner that of his teacher (2), all their (voices) are in harmony like a limbs (3). You who are eloquent repeat them upon the waters (4).

यदे॒षाम् अ॒न्यो अ॒न्यस्य॑ वाचं॑ (1), शा॒क्तस्यै॒व वद॑ति शि॒क्षमा॑णः (2),  
सर्वं॑ तदे॒षां स॒मृधै॑व॒ पर्व॑ (3), यत् सु॒वाचो॑ वद॒थन॑ अधि॒ अप्सु॑ (4)

[*samr̥dha*: harmony, unison; *parvabhīḥ*: limbs, (10.87.5);]

7.103.6: One lows like a cow, one bleats like a goat (1); one is speckled, one of them is yellow (2). Bearing a common name, they have different forms (3). In many ways they adorn their voice in speaking (4).

गो॒मायुः॑ ए॒को अ॒जमा॑युः ए॒कः (1), पृ॒श्निरे॒को ह॒रित॑ ए॒क एषा॑म् (2),  
स॒मानं॑ ना॒म बि॒भ्रतो॑ बि॒रूपाः॑ (3), पु॒रुत्रा॑ वाचं॑ पि॒पिशुः॑ वद॑न्तः (4)

7.103.7: Like Brāhmins at the Atirātra rite (1), who speak (sitting) around the Soma as if it were a full lake (2), you celebrate that day of the year (3), on which the rains have begun, O frogs (4).

ब्रा॒ह्म॒णासौ॑ अति॒रात्रे॑ न (1), सो॒मे स॒रो न पू॒र्णम॑भितो वद॑न्तः (2),  
स॒वत्स॒रस्य॑ तद॒हः परि॑ ष्ठ (3), यन्म॑ण्डू॒काः प्रा॒वृषी॑णं ब॒भूव॑ (4)

**7.103.8:** Men of word who press Soma, have raised their voice (1); they offer their yearly prayer (2). Adhvaryu priests appear warm and sweating (3); none of them are hidden (4).

ब्राह्मणासः सोमिनो वाचमक्रतु (1), ब्रह्म कृण्वन्तः परिवत्सरीणम् (2),  
अध्वर्यवो घर्मिणः सिष्विदाना आविर्भवन्ति (3), गुह्या न के चित् (4)

**7.103.9:** They have guarded the divine order of the twelfth (1); these men infringe not the season (2). In a year, the rain-time having come (3), the heated milk-offerings will obtain their release (4).

देवहिंति जुगुपुः द्वादशस्य क्रतुं (1), नरो न प्रमिनन्ति एते (2),  
संवत्सरे प्रावृषि आगतायां (3), तप्ता घर्मा अश्रुवते विसर्गम् (4)

**7.103.10:** He that lows like a cow has given us riches, he that bleats like a goat has given them (1). The speckled one has given them, and the yellow one (2). The frogs give us hundreds of cows (3). Our life is prolonged for a thousandfold Soma-pressing (4).

गो-मायुः अदात् अजमायुः अदात् (1), पृश्निः अदात् हरितो नो बसूनि (2),  
गवां मण्डूका ददंतः शतानि (3), सहस्रसावे प्रतिरन्त आयुः (4)

[Lines 1,2: similar to lines, 1, 2 in (7.103.6)]

## 104. Gods overcome the hostiles

Riṣhi: Vasishṭhaḥ Maitrāvaruṇiḥ

[The deities invoked here: Indra-Soma, 1-7,15,24,25; Indra: 8,16,19-22; Soma, 9,12-13; Agni, 10,14; Devāḥ, 11; Press-stones (*grāvāṇa*): 17; Maruts, 18;]

**7.104.1:** The hostiles increase darkness and ignorance

**7.104.2:** Indra-Soma destroy the beings with evil-speech and who bewilder (the seekers)

**7.104.3:** Plunge these evil doers in caves of darkness

- 7.104.4: Throw the Vajra from a mountain**  
**7.104.5: Pierce the sides of the devourers**  
**7.104.6: O Gods, take delight in this mantra**  
**7.104.7: Come swiftly to destroy evil-doers**  
**7.104.8: May the speaker of falsehood perish**  
**7.104.9: The hostiles vilify my blissful actions**  
**7.104.10: O Agni, may the thief go to destruction**  
**7.104.11: Cast down the evil-doer below the three earths**  
**7.104.12: Distinguishing between truth and falsehood**  
**7.104.13: Soma urges not the crooked even if he is strong**  
**7.104.14: Punish me if I worship the gods of falsehood**  
**7.104.15: False accusation**  
**7.104.16: May Indra kill a person who calls me Yātudhāna**  
**7.104.17: Demoness who wanders at night**  
**7.104.18: Grab the Rakṣhasās who fly at night like birds**  
**7.104.19: Hurl Vajra with your intensity sharpened by Soma**  
**7.104.20: The hostiles assail Indra with their watch-dogs**  
**7.104.21: Indra smites the demons**  
**7.104.22: Six inner enemies typified by six birds or animals**  
**7.104.23: Earth protects us from terrestrial evil-spirits**  
**7.104.24: Destroy the demon-sorcerers**  
**7.104.25: O Indra and Soma, watch each rakṣha-foe**  
**carefully**

**Metre: 1-6, 18, 21, 23, Jagatī; 7, Jagatī Triṣṭup; 8-17, 19-20, 22, 24, Triṣṭup; 25, Anuṣṭup**

[All the mantrās of this sūkta are directed at the destruction of the demonic forces in various forms and also their human followers. The mantrās offer protection to the good persons against these evil forces. Many of the epithets in the Sūkta are same as in (10.87) entitled, 'Agni, the killer of demon-sorcerers'.

In this universe that we inhabit, what we see with our physical eyes is not all. Behind and above the seen are things that are unseen. And among these many unseen elements are forces of evil; the beings that embody or preside over these forces are the hostiles mentioned in occult science under different names. They are ranged against the Divine and work against all that leads to or expresses the Divine. These are the agents of Darkness combating the hosts of Light. They operate either directly in the universe or through the instrumentation of human beings who have some affinity to them or due to some weakness are easily possessed and driven by them. God Agni burns them to ashes when he is kindled ablaze. Even physically, the lighting of incense or camphor drives away the presence of these hostile spirits.

These hostile forces are not swarming in the outside environments alone. They enter and lodge themselves in the being of man as well. Wrong thoughts, ugly feelings and tendencies, passions, obscurities of nature---all these attract the corresponding forces, act as windows through which they can enter and build themselves a home in man. They crowd in and push behind the veil of their activities the divine Guest, the true monarch of the nine-gated city of the body of man. It is by the potent Word of Knowledge that these veils are pierced and the enclosures are themselves engulfed.

There are evil spirits abroad on the look-out for victims. They are opposed to the godward advance of man and always seek to deprive him of the means by which he advances. They may act directly or through accommodating human agencies. RV (10.87.16) declares that they draw the physical energies and leave the body exhausted and dry. They sap the vital force and strike at the mental faculties making them dull. They rob man of the yield of Aditi, the light of soul- forming knowledge in



the mind. God Agni is invoked to direct his burning wrath on this dangerous enemy.

In addition to his own irresistible strength, Agni uses the striking force offered for his instrumentation by man. The consecrated energies and delights offered by the best in the sacrificer, the inspired words packed with the power of spiritual askesis of the seer provide him with ready means. Note the symbolism of the arrows and javelins of Agni.

Of course some moderns scoff at the belief in the existence of these evil spirits. Our belief in the existence of powers that are helpful to man implies the existence of these inimical spirits.

Bṛhatdevata, a book of a relatively late date, states that the seer Vasiṣṭha heard this sūkta and uttered it when all his sons were killed by Sudāsās instigated by the demon forces.]

**7.104.1:** O Indra and Soma, burn the Rakṣha-foes and afflict them (1). O mighty ones, cast them down to the nether regions, they who increase the darkness and ignorance (2). Cleave them asunder, they who do not have knowledge (3). Burn them completely (*ni oṣhatam*), kill them and chase them far away from us (4). Completely destroy the devourers (*atri*) (5).

इन्द्रासोमा तपंतं रक्षं उब्जतं (1), नि अर्पयतं वृषणा तमोवृधः (2), परां शृणीतम् अचितो (3), नि औषतं हतं नुदेथां (4), नि शिशीतम् अत्रिणः (5)

[*atrāṇi*: foods, (10.79.2);

*atrim*, *atrivat* etc refers to the seer of that name, associated with Maṇḍala 5. *atriṇaḥ*: eaters of being, (1.36.14), devourer, (1.36.20)]

**7.104.2:** O Indra and Soma, fall upon him and burn him who brings evil by speech and does evil to us (1). Throw him to the fire like an offering for being completely burnt (2). Establish a persistent hostility against those who bewilder (good persons) (4), and against those who hate the word, eaters of flesh, those with fierce eyes and sight (3).

इन्द्रासोमा सम् अघशंसम् अभि अघं तपुः (1), ययस्तु चरुः अग्निवान् इव (2), ब्रह्मद्विषै क्रव्यादै घोरचक्षसे (3), द्वेषो धत्तम् अनवायं किमीदिने (4)

[*kimīdinā*: bewilder, (10.87.24), (7.104.23)]

**7.104.3:** O Indra and Soma, plunge the evil doers (1,3), into the inner regions of cave of darkness from which they cannot escape (2). May none of them be able to rise out of that darkness (4). May your strength, full of wrath overcome them (5).

इन्द्रासोमा दुष्कृतौ (1), बब्रे अन्तः अनारम्भणे तमसि (2), प्र विध्यतम् (3), यथा नातः पुनः एकः च न उदयत् (4), तद् वामस्तु सहसे मन्युमत् शर्वः (5)

[*vavre*: of hiding cave, (4.1.13)]

**7.104.4:** O Indra and Soma, may your weapon from heaven strike the foe with the voice of evil (1). Throw (the weapon) from earth on them (2). Smite the Rākṣhasa who is increasing in strength (4), by means of the Vajra weapon fashioned in the Sunworld and thrown up from the mountain (3).

इन्द्रासोमा वर्तयंत दिवो बधं सं (1), पृथिव्या अघशंसाय तर्हणम् (2), उत् तक्षतं स्वर्यं पर्वतेभ्यो (3), येन रक्षो वावृधानं नि-जूर्वथः (4)

**7.104.5:** O Indra and Soma use your weapons all around (1). Pierce the sides of the devourers (4), with the weapons which smite the hurters, which are undecaying (3), which are blazing like fire and hard like rock (2). May the foes runaway without a sound (5).

इन्द्रासोमा वर्तयतं दिवः परि (1), अग्नि-तप्तेभिः युवम् अश्महन्मभिः (2),  
तपुर्वधेभिः अजरैभिः (3), अत्रिणो नि पशानि विध्यतं (4), यन्तु निस्वरम् (5)

7.104.6: To you who are mighty, I offer this hymn based on the power of intelligence (3). O Indra and Soma, may this thought pervade you everywhere (1), just as a strap envelops a horse (2). Like kings, may you take delight in this mantra (soul-thought) of mine (4).

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः (1), कक्ष्या अश्वेव (2), बाजिनां  
यां वां होत्रां परिहिनोमि मेधया (3), इमा ब्रह्माणि नृपतीव जिन्वतम् (4)

7.104.7: Come (towards us) with swift steeds (1). Kill the hurting and crooked Rākṣhasas (2). May there be no happiness to these evil-doers (3), who want to destroy us with their deceitful methods (4).

प्रति स्मरेथां तुजयद्भिः एवैः (1), हतं दुहो रक्षसौ भङ्गुरावतः (2),  
इन्द्रासोमा दुष्कृते मा सुगं भूद् (3), यो नः कदा चित् अभिद्रासति द्रुहा (4)

7.104.8: He who maligns with false words (2), me who moves with a pure and mature mind (1), may he, the speaker of falsehood, perish (4), like water held in the hand, O Indra (3).

यो मा पाकैन मनसा चरन्तम् (1), अभिचष्टे अनृतेभिः वचोभिः (2),  
आप इव काशिना संगृभीता (3), असन् अस्तु असंत इन्द्र वक्ता (4)

[*asan astu*: become non-existent, perish]

7.104.9: They who harm with their immature self-expression and life-energy (steed) (1), and they who vilify my blissful nature (or actions) based on my self-law (2), may Soma give him to a snake (*ahi*) (3), or establish them in the lap of Nirṛti (the goddess of bad luck) (4).

ये पाकशंसं विहरन्त एवै (1), ये वा भद्रं दूषयन्ति स्वधाभिः (2),  
अहये वा तान् प्रददातु सोम (3), आ वा दधातु निर्वृतेः उपस्थे (4)

[*pāka*: immature, (10.7.6); *bhadra*: bliss, (3.9.7);  
*shamsam*: self-expressions, (3.18.2);]

**7.104.10:** O Agni, he who destroys the essence of our drinks (or food) (1), who destroys the horses, cows and our progeny (2), may that enemy, thief, robber go to destruction (3). May he lose both his body and his progeny (4).

यो नो रसं दिप्सति पित्वो अग्ने (1), यो अश्वानां यो गवां यस्तनूनाम् (2),  
 रिपुः स्तेनः स्तैयकृद् दध्रमैतु (3), नि ष हीयतां तन्वा तना च (4)

[*tanvā*: of the body; *tanā*: progeny;]

**7.104.11:** May he (the evil-doer) lose both his body and his progeny (1). May he be cast down below all the three earths (2). O Gods, may his glory be completely blighted (3), who harms us everyday and night (4).

परः सो अस्तु तन्वा तना च (1), तिस्रः पृथिवीः अधो अस्तु विश्वाः (2),  
 प्रति शुष्यतु यशौ अस्य देवा (3), यो नो दिवा दिप्सति यश्च नक्तम् (4)

**7.104.12:** For persons who know (or are conscious), what is truth and what is falsehood become very clear (1). When the two words (one true, the other false) compete with one another (2), the truthful person (knows) what is true among the two (3). May Soma protect that (the true words) (4). May he kill the false ones (5).

सुविज्ञानं चिकितुषे जनाय असत् च संत् च (1), वचसी पस्पृधाते (2),  
 तयोर्यत् सत्यं यतरत् ऋजीयः (3), तदित् सोमो अवति (4), हन्ति असत् (5)

[*rjīyah*: the person who is straight;

*chikituṣhaḥ*: of one who knows, (1.43.1);

*suvijnānam*: becomes easilt known;]

**7.104.13:** Soma urges not the crooked (1). He does not support the false one, even if he is strong (2). He kills the demon and kills the speakers of falsehood (3). Both are flattened under the attacks of Indra (4).

न वा उ सोमो वृजिनं हि नोति (1), न क्षत्रियं मिथुया धारयन्तम् (2),  
हन्ति रक्षो हन्ति आसद् बर्दन्तम् (3), उभौ इन्द्रस्य प्रसितौ शयाते (4)

[*prasitau*: attack, (6.6.5)]

**7.104.14:** May Agni (punish me) if I worship the useless gods (2), or if I support the gods of falsehood (1). O Agni, why are you angry with us (without any cause) (3)? May the utterers of falsehood incur your punishment (4).

यदि बाहम् अनृत-देव आस (1), मोघं वा देवान् अपि-ऊहे अग्ने (2),  
किम् अस्मभ्यं जातवेदो हृणीषे (3), द्रोघवाचः ते निर्ऋतं संचन्ताम् (4)

[*mogha devān*: gods who are not useful (for the purpose of divinizing life);]

**7.104.15:** If I am really the demon (*yātudhāna*), then may I die now (1). If I have harmed a living person, (may I die) (2). He who falsely calls me as a demon sorcerer (4), may he die along with his ten sons (3).

अद्या मुनीय यदि यातुधानो अस्मि (1), यदि वा आयुः ततप पूरुषस्य (2),  
अधा स वरैः दशभिः वि यूया (3), यो मा मोघं यातुधान इति आह (4)

[Yāska classifies hymn into 10 types. This verse falls into the category of 'cursing'.

*Yātudhāna*: demon-sorcerer, (10.87.2,3,8);

*mogha*: falsely, in delusion;]

**7.104.16:** With a mighty stroke, may Indra kill a person (or a being (3), who calls me a Yātudhana, even though I am not (1); (may he also kill) the *rākṣhasa* who calls himself pure (2). May he, the vilest among all the creatures of the world, perish (4).

यो मा आयातुं यातुधान इति आह (1), यो वा रक्षाः शुचिः अस्मि इति आह (2), इन्द्रः तं हन्तु महता वधेन (3), विश्वस्य जन्तोः अंधमः पदीष्ट (4)

7.104.17: May the demoness, the doer of harm who throws off the concealments of her body (2), and wanders at night like an owl (1), may she fall head-down into unbounded caves (3). May the sound of the press-stones (of Soma) kill the demon (4).

प्र या जिगाति खर्गलैव नक्तम् (1), अपं द्रुहा तन्वं गूहमाना (2), वव्रान् अनन्तान् अव सा पदीष्ट (3), ग्रावाणो घ्नन्तु रक्षसं उपन्दैः (4)

[*khargala*: owl; *vavrān*: caves]

7.104.18: O Maruts, stay among the people desirous of your protection (1). Grab the Rakṣhasas and grind them to pieces (2), who fly like birds at night (3), or who cause harm to the pilgrim-rite of the gods (4).

वि तिष्ठध्वं मरुतो विक्षु इच्छतं (1), गृभायत रक्षसः सं पिनष्टन (2), वयो ये भूत्वी पतयन्ति नक्तभिः (3), ये वा रिपो दधिरे देवे अघ्वरे (4)

[*ripaḥ*: hurt or harm, (3.5.5)]

7.104.19: O Indra, hurl the vajra from the heaven against the demons (1). Make the yajamāna who is rapturous with Soma, utterly keen, O Maghavan (2). Kill the Rakṣhasa from the mountain (4), approaching him from the front, from the back, from the regions above and the regions below (3).

प्र वर्तय दिवो अश्मानम् इन्द्र (1), सोम-शितं मघवन् सं शिशाधि (2), प्राक्तात् अपाक्तात् अधरात् उदक्तात् (3), अभि जहि रक्षसः पर्वतेन (4)

[*sam shishadhi*: make utterly keen, (6.15.19)]

7.104.20: They assault Indra along with their dogs (1). The demons try to hurt Indra who is inviolable (2). Indra sharpens his weapon against the cheaters (3), and swiftly releases the Vajra weapon against the demons (4).

एत उ॒ त्ये पंतयन्ति॒ श्रया॑तव॒ (1), इन्द्रं॑ दि॒प्सन्ति॒ दि॒प्सवो॑ अदा॒भ्यम् (2),  
शि॒शी॑ते श॒क्रः पि॒शुने॒भ्यो व॒धं (3), नूनं॑ सृ॒जत् अ॒शनिं॑ या॒तुम॒द्भ्यः (4)

[*dipsava*: those who want to hurt; demons, (1.25.14);

*dipsanti*: to strike, harm, (1.25.4)]

7.104.21: Indra smites the demons who harm and (1), those who approach him wanting to destroy the offerings in the yajna (2). Indra (Shakra) comes and destroys the Rakṣhasās present there (3,5), (as easily as) destroying a forest with an axe or (breaking) a vessel (4).

इन्द्रो॑ या॒तूनाम्॑ अ॒भवत् प॒राश॑रो (1), ह॒विः म॒थी॑नाम्॒ अभि॑ आ॒विवा॑सताम् (2),  
अ॒भीदुं॑ श॒क्रः (3), प॒र॒शुः यथा॑ व॒नं पा॒त्रैव॑ (4), भि॒न्दन् स॒त ए॒ति र॒क्षसः॑ (5)

[*parāshara*: one who harms; The other meanings are: one with a decaying body (Yāska); name of a ṛishi to whom was revealed some of the most lyrical verses of RV in the first Maṇḍala; name of grandson of seer Vasiṣṭha;

*yātūnām*: demons;]

7.104.22: Kill the demon in the form of an owl, in the form of small owl (owlet) (1); (kill) that in the form of dog, in the form of chakravāka bird (2). (Kill) that in the form of hawk, in the form of vulture (3). O Indra, destroy the demons with the Vajra (4).

उल्क॑यातुं शु॒शुल्क॑यातुं ज॒हि (1), श्र॑या॒तुमु॒त् को॒कया॑तुम् (2),  
सु॒पर्ण॑या॒तुम् उ॒त् गृध्र॑यातुं (3), ह॒षदे॑व॒ प्र मृ॑ण॒ रक्ष॑ इन्द्र (4)

[This mantra describes the six psychological foes known to any student of Sanskrit literature or Kannada literature namely *kāma* (lust), *krodha* (anger or wrath), *lobha* (greed), *moha* (delusion), *mada* (arrogance), *mātsarya* (jealousy). Each one of them is symbolised by an animal or bird in Sanskrit literature, namely, owl with delusion, wolf with anger, dog with jealousy, Chakravāka bird with lust, eagle with arrogance and vulture with greed.

O Indra, kill the delusion (owl); kill the anger (wolf), kill the jealousy (dog), kill the lust (*chakravāka*), kill the arrogance (eagle), kill the greed (vulture).

Explanation of symbolism: Any student in Sanskrit knows about the love stricken Chakravāka birds. In Indian English a popular phrase is the 'dog in the manger policy', i.e., 'dog neither eats the grass nor allows the cow to eat the grass in the manger'.

Again vulture is translated in the American Heritage Dictionary as, 'a person of rapacious and predatory nature'.

In Indian myths eagles are described as brimming with arrogance with their ability to cross over any obstacle. There are many stories in the Purāṇa books of the mythical eagle Garuda and its humiliation at the hands of the lord Viṣṇu.

In Indian myths, owl is said to be full of dullness or delusion. Since it is awake at nights unlike all other birds, it supposedly is not sure whether it is a bird or a nocturnal animal.

Thus translation of the verse (8.4.22) is:

The clarification of symbolism in this verse is due to Dr. Narendra of the Sanskrit Institute, Sri Aurobindo Ashram, Pondicherry.

The translation of this verse by Whitney speaks for itself:

'The owl sorcerer, the owlet sorcerer smite thou, the dog sorcerer and the cuckoo sorcerer, the eagle sorcerer and the vulture sorcerer-do thou destroy the demon as if with a mill-stone'.

*dṛṣhat*: stone, vajra;]



**7.104.23:** Let not the Rakṣhasa demons harm us (1). May the bewildered demon-sorcerer couples be thrown away (by the dawn) (2). May the earth protect us from the terrestrial evil-spirits (3). May the mind-world protect us from the evils arising out of the dyu world (4).

मा नो रक्षो अभि नद् (1), यातुमावताम् अप उच्छतु मिथुना या किमीदिना (2), पृथिवी नः पार्थिवात् पातु अंहसो (3), अन्तरिक्षं दिव्यात् पातु अस्मान् (4)

[*kimīdinā yātumāvatām mithunā*: bewildered demon-sorcerer couples, (10.87.24)]

**7.104.24:** O Indra, kill the demon sorcerers in the male-form (1), or those in the female form who harm with their deceptions (2). May the slayer gods, who sport in murder, perish (3). May they not see the Sun-rise (4).

इन्द्र जहि पुमांसं यातुधानम् (1), उत स्त्रियं मायया शाशदानाम् (2), विग्रीवासो मूरदेवा ऋदन्तु (3), मा ते दृशन् सूर्यम् उत चरन्तम् (4)

[*mūradevān*: slayer-gods, the gods of ignorance, (10.87.2, 14),]

**7.104.25:** O Indra and Soma, be wakeful (1). You two watch the actions of the hostiles individually and analyse them (to take actions) (2). Hurl the vajra weapon (4), against the Rakṣhasās and the demon-sorcerers (3,5).

प्रति चक्ष्व वि चक्ष्व (1), इन्द्रश्च सोम जागृतम् (2), रक्षोभ्यो (3), वधम् अस्यतम् अशनिं (4), यातुमद्भ्यः (5)

**End of Maṇḍala 7**

## II. Appendices

1. Basic Ideas of Rig Veda
2. Spiritual Meanings of Some Words
3. References
4. Note on the Text of Mantrās Given Here
5. Note on Transliteration
6. Subject Index

### 1. The Basic Ideas in Rig Veda<sup>+</sup>

“Rig Veda is one in all its parts. Whichever of the ten Maṇḍalas we choose, we find the same substance, the same ideas, the same images, same phrases. All the ṛishis are the seers of a single truth and use a common language in its expression. . . . They differ in temperament and personality; some are inclined to a more rich, subtle and profound use of Vedic symbolism; others give voice to their spiritual experience in a barer and simpler diction, with less fertility of thought, richness of poetical image or depth and fullness of suggestion”. (SA)

The Vedic hymns are throughout an invocation of the singers or poets to certain cosmic powers or gods with the names such as Agni, Indra, Soma, Sūrya etc., and goddesses such as Aditi, Sarasvati etc. The singers regard these gods and goddesses as their friends and associates. All these gods are aspects of the Supreme One and they act harmoniously. Each god has a specific function and an associated personality endowed with certain powers to carry out the function. The boons asked by these singers or ṛishis are in several steps. First of all, the cosmic powers are prayed to come to the

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<sup>+</sup> Same as that in ‘Rig Veda Samhita: Tenth Maṇḍala’, SAKSI

vicinity of the singers and manifest the psychological powers associated with each deity. Note that the Vedic people or these poets were not primitive agriculturists. They lived in a highly cultured society. Their ideal was to attain perfection in all the works they were doing during all their waking hours. They did not set-up artificial compartments such as worldly-life and spiritual-life. Their aim was to manifest the divine life on earth.

Any work has three components namely mental knowledge, force or will-power, and delight. The cosmic powers associated with these aspects are Indra, Agni and Soma. Agni is the most important and most universal of all Vedic gods. The God Agni has many powers, the most prominent among them is the will-power. He is the seer-will *kavikratu* (1.1.5) or the will in the heart (*kratu hrdi*), (4.41.1). To begin and complete a task, will-power is a prerequisite. The deity Indra is associated with the realm of mental knowledge. Soma is the delight of existence which is released by doing any work in a conscious manner, being fully aware of it in its entire execution. Hence in the early stages, the singers pray for the presence of these three gods so that they may manifest their respective powers. A human being performs all the tasks on hand perfectly to the extent of his/her openness and receptivity to the powers of gods.

The preliminary success achieved by these singers makes them pose deeper questions and pray for the revelation of answers.

“The greatest power of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, resides in its application to the inner life of man. Man lives in the physical cosmos subject to death and the “much falsehood” (*anṛtasya bhūreḥ*, 7.60.5) of the mortal

existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, (*ṛtasya panththāḥ*, 7.66.3, 3.12.7). Man arrives at immortality by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, (*ekam sat*, 1.164.46), supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of ordinary mortal existence. There is the

discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realizable divinity of the human spirit. This was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, (*pūrve pitaraḥ manuṣhyāḥ*, 10.130.6) founded a great and profound civilization in India.” (SA)

## 2. Spiritual Meanings of Some Words

- adhvara:* pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path
- adhvaryu:* leading priest in the rite; Agni
- aditi, diti:* Aditi is the infinite indivisible mother; Diti is the mother of finites
- apāka:* wise person
- apāmsi:* works
- apa:* away
- apaḥ:* work, (10.12.4); waters set in action, (3.6.7)
- apasah:* works, doers of work
- arātīḥ:* hostiles, non-givers
- arati:* traveller, worker, pilgrim
- ari:* warrior
- āpaḥ:* waters or dynamical energies
- dakṣha:* discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift
- ghṛta:* mental clarity, light; ghee
- goḥ, gauḥ:* cows of knowledge, ray-cows
- hamsa:* swan; the soul soaring to the heights
- havyam:* oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

- hotā, hotṛ*: priest of the call, the priest who invokes the other gods to come to yajña; Agni
- kāvya*: wisdom of a seer; seer-wisdom
- kratu*: will-power
- manīshā*: mental wisdom
- pāka*: immature
- panchajana*: five peoples; see the 'Essentials of Rig Veda', chap. 27
- rādha, rādhasaḥ*: achievement, (5.13.6)
- ratna*: ecstasy
- rayi*: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions
- ṛk*: mantra of illumination in metrical form
- ṛtam*: Right activity; truth in movement
- sādha*: achieving the aim, (3.1.17);
- sādhuh*: perfection; efficient in works
- shravas*: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)
- stoma*: affirming laud; repetition of several rik mantrās in an order
- svadha*: self-law; the law which supports each entity from within
- toka*: son; god being born as a son of the human yajamāna, creations of a person;
- ukthā*: utterance (of a pāda of mantra)
- uruṣhya*: guard
- ushanas*: aspirant; name of a seer, (4.16.2)
- ūti*: protection; growth of the god in a human being

- vṛshabha*: bull, the mighty one; one who showers gifts, the supreme person
- vāja*: plenitude, plenty of everything
- vedhaḥ*: ordainer or arranger of all actions in nature
- vrata*: workings of the divine law; not the human observances

For more examples, see the book 'Semantics of Rig Veda', SAKSI. The SAKSI book, 'Rig Veda Samhita: Maṇḍala 5' has a glossary of 400 words. The book, 'Sri Aurobindo's glossary' compiled by A.B. Purani has several thousand words in 450 pages.

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#### 4. Note on the Text of the Mantrās Given Here

The text of the mantrās given here is based on the standard *samhitā-pāṭha* modified in two ways:

- (i) The various *pādās* are clearly marked out, partitioning being done by using the standard *sandhi* rules.
- (ii) Some complex words are split into two or more simpler words using the *sandhi* rules.

Note that our text is not the *padapāṭha* text of the mantrās. The *padapāṭha* of the text splits the mantra into isolated words using several rules so that each isolated word is recognized as a legal word in the classical Sanskrit.

Some rules are:

- (i) ष is replaced by स

सिषक्तु becomes सि-सक्तु (7.37.8)

- (ii) योनिष्ठ becomes योनिः ते (7.24.1)



(iii) Isolated वा becomes वै (7.20.1)

(iv) ऊ becomes ऊम् इति (7.20.1), इति indicating ऊम् is not a legal word in classical Sanskrit.

There are many more such rules. We have not used any of these rules.

Our text is easier to read since each pāda has only three or four words, each having not more than 6 letters usually.

### 5. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Sanskrit च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'sha'.

#### Devanagari Symbol

#### Examples

#### Short Vowels

अ a cut, but, run

Never as English a

इ i pit, sit, fit

उ u put, full

#### Long vowels:

आ ā cop, mar, bar, car

ई ī need, see

ऊ ū soon, moon

#### Other vowels:

ए e say, may

ओ o more, sore, toe

ऐ ai site, might, light

औ au pout, out,

ऋ r comment below

#### Consonants:

क् k kick, kite, cut

ग् g gut, gig, go

च् ch chug, church

ज् j jug, jig, jar

ट् t tub, tiger

ड् d deed, dog

त् t math, thin

द् d mother, gather

प् p pun, pat, peet

ब् b bin, bar, bun

म्	m	<u>man</u> , <u>me</u> , <u>mist</u>	व्	v	<u>water</u> , <u>wood</u>
न्	n	<u>net</u> , <u>nose</u>	स्	s	<u>sing</u> , <u>sit</u>
य्	y	<u>yes</u> , <u>yet</u>	ष्	ṣh	<u>ship</u> , <u>sheet</u> , <u>dish</u>
र्	r	<u>red</u>	श्	sh	<u>comment</u> below
ल्	l	<u>life</u> , <u>lid</u>	ह्	h	<u>hut</u> , <u>hit</u>

### Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख्; gh घ्; chh छ्; jh झ्; th थ्; dh ध्; ṭh ढ्; ḍh ढ्;  
ph फ्; bh भ्; ng (ङ्) as in sing.

### Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण्) is with the tongue in the upper palate.

sha (श) is something between sa and ṣha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskr̥t *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ, नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ः'.

'm̐' is pronounced as half 'm'.

s is a conjunction that indicates 'अ'; Example:

māsmṛtāt माऽमृतात् = मा + अमृतात्

## 6. Subject Index

[In the beginning, we give the epithets to the respective gods indicated in the bold letter such as Ādityās, Agni etc. In the section titled 'General' we give all other topics.]

### Ādityas

Born of truth and increasers of truth, 7.66.13  
 Destroyers of foes, 7.66.7  
 Established year, month, yajna and riks, 7.66.11  
 Hew out their paths, 7.60.4  
 Might which does not harm good persons, 7.66.8  
 Purification from sin, 7.66.5  
 Self-rulers (*svarāṭ*), 7.66.6  
 They bring the desirables, 7.66.4  
 We meditate with hymns on you, 7.66.12

### Agni

Abides with us by the lauds, 7.1.8  
 Accomplisher of the divine achievement in man, 7.16.2  
 Allot to us the wideness of the rays, 7.16.7  
 Became right-thoughted, 7.8.5  
 Become a mighty iron city, 7.15.14  
 Born from two mothers, 7.3.9  
 Brings closest alliance to us, 7.15.1  
 Brings the gods and rejoices, 7.39.5  
 Broke down the limiting walls, 7.6.5  
 Conscious perception of the pilgrim-journey, 7.11.1  
 Conscious thinker in the non-seers, 7.4.4  
 Creates eternal travelers, 7.1.17

Deliver us not to hunger or to ill-clad unconsciousness, 7.1.19  
 Destroys pain, 7.1.7  
 Do not break the hero in us, 7.1.21  
 Doer of work in yajna, 7.2.7  
 Does worship as the hotar priest, 7.2.10  
 Dwells in man, 7.9.2  
 Extends a vast peace to us, 7.5.9  
 Finds the path for the word (*brahmaṇe*), 7.13.3  
 Fire of the bringer (Bharata), 7.8.4  
 Finds ecstasy for the giver, 7.16.12  
 Friend Agni, 7.34.15  
 Gives us a peace that hears the truth from afar, 7.16.8  
 Gives us the mortal enjoyments, 7.16.4  
 Gives riches by thought, 7.1.5  
 Gladdens the immortal gods, 7.17.4  
 Grows by those who are wakeful, 7.5.1  
 Guards our intimate knowledge, 7.15.3  
 Guards us when we speak, 7.12.2  
 Has found wide lustres, 7.8.2  
 Has taken his seat in man, 7.7.5  
 Have released the gods from assailant, 7.13.2  
 Hawk of heaven (*shyena*), 7.15.4  
 He is all-ruler and render, 7.6.1  
 He is inwardly permanent, 7.3.1

He is the lord of the peoples,  
 placed within, 7.15.7  
 His food is light, 7.3.1  
 His light of perfect vision, 7.9.4  
 His native seat made by gods, 7.4.5  
 His word creates bliss, 7.8.6  
 I drive Agni forward with my  
 obeisance, 7.7.1  
 Illumine with my words, 7.6.2  
 Illumines Ill-lit human parts, 7.4.3  
 Immortal messenger of every man,  
 7.16.1  
 Is charioteer and sweet of speech,  
 7.7.4  
 Is foundation of rivers, 7.34.16  
 Is of perfect discernment, 7.2.3  
 Is the leader of rivers and the  
 things stable, 7.5.2  
 Is Will-power in persons of perfect  
 birth, 7.1.4  
 Knower of all things born, 7.3.8  
 Lover of dawn, 7.10.1  
 Makes the high plateaus roar, 7.7.2  
 Many roads approach him, 7.9.6  
 Master of all offerings, 7.11.4  
 May our yearning become Truth,  
 7.17.5  
 Men groom the ever-youthful Agni,  
 7.3.5  
 Obtain impulsion to work for those  
 who laud you, 7.7.7  
 Our friend and guest, 7.9.3  
 Our prostrations of surrender to  
 Agni, 7.34.14  
 Overcomes undivine magic  
 knowledge, 7.1.10  
 Perfect will, 7.85.4  
 Protects us from evil and demons,  
 7.1.13, 7.1.15, 7.4.9

Recovers the offering of the light,  
 7.8.1  
 Resorts to happy thoughts, 7.39.1  
 Riches with hero-powers, 7.15.5  
 Sharpen whatsoever is skilful in  
 thought, 7.16.6  
 Sits discerning, 7.1.2  
 Sleepless messenger for sacrifice to  
 the gods, 7.10.5  
 Surrender to the ever-young Agni,  
 7.12.1  
 Takes pleasure in our words, 7.15.6  
 Takes his seat within in all beings,  
 7.15.2  
 Takes the dark powers out of the  
 hidden caves, 7.6.4  
 Teach us the words, 7.1.20  
 The new-born bull, 7.3.3  
 Throw the destroyers out of the  
 house, 7.5.6  
 Traveler of the thousand paths,  
 7.1.14  
 Travels with knowledge, 7.4.1  
 Triple law of workings, 7.5.4  
 Universal godhead has mastery  
 over minds, 7.13.1  
 Voiced by meditation, 7.1.1  
 We are yoked to your felicities,  
 7.43.5  
 We give to Agni by our invocations  
 and by our surrender, 7.14.1  
 We worship with light (*ghṛta*).  
 7.14.2  
 With our forefathers in many lands,  
 7.1.9  
 With tusks of bright purity, 7.4.2  
 Words are your shining horses,  
 7.5.5  
 Worships aspirants, 7.39.4

You are Mitra and Varuṇa, 7.12.3  
 You are the son of energy, 7.17.6  
 You give Sun and Bhaga, 7.15.12  
 You make the devotee happy,  
 7.11.2  
 You sort out what is valuable, 7.3.4  
 You, the conscious thinker,  
 perform yajna, 7.16.5  
 Your birth as Vāyu, 7.5.7  
 Your desire is towards us, 7.15.8  
 Your perfectly conscious will,  
 7.3.10  
 Your rapturous tongue brings  
 riches, 7.16.9  
 Your self-law, 7.8.3  
 Your strength is like thunder, 7.3.6  
**Ashvins**  
 Accept words of wisdom and  
 purification, 7.70.7  
 Atri, you liberated, 7.68.5  
 Bhujyu, rescue from the ocean,  
 7.68.7  
 Chyavana, your help to, 7.68.6,  
 7.71.5  
 Come to our front by ancient paths  
 to go to Sunworld, 7.67.3  
 Come to the mortal who is giver,  
 7.71.2  
 Come to us who desire you, 7.74.4  
 Come with auspicious help, 7.73.4  
 Come with perfect horses (life-  
 energies), 7.68.1  
 Enter our dwelling full of the  
 movement of truth, 7.67.10  
 Establish ecstasy in the singers,  
 7.69.8  
 Give opulence to the givers, 7.67.9  
 Give supreme good to Vasishṭha,  
 7.70.6

Grant us glory and stable dwelling  
 (body), 7.74.5  
 Horses of Ashvins yoked to truth,  
 7.71.3  
 I wake the masters of knowledge as  
 messenger, 7.67.1  
 Knowledge from the unslayable  
 (cow) to Vasishṭha, 7.68.9  
 Made the barren cow to have milk,  
 7.68.8  
 Make the ṛishis see you, 7.70.5  
 Move swiftly to us with perfect  
 ecstasy, 7.67.6  
 Our friendship traced, 7.72.2  
 Pedu and Jāhusha, 7.71.5  
 Perfect our many-thoughted  
 plenitude, 7.67.5  
 Person dear to you, 7.73.2  
 Rescue of Bhujyu with undecaying  
 and unyoked horses, 7.69.7  
 Sūryā, daughter of Sun, 7.68.3  
 Sages speak to Ashvins in front,  
 7.72.3  
 Three-seated car, 7.69.2  
 Usha, the ray of intuition, 7.67.2  
 Ward-off the arrow from us, 7.71.1  
 We desire the honey of knowledge,  
 7.67.4  
 You are called by thoughts of  
 devotees, 7.69.6  
 You give impulsions to the giver,  
 7.70.3  
 You have treasures which are  
 energies, 7.74.1  
 You milk the midworld, 7.74.3  
 You protect ṛishis, 7.74.6  
 You traverse the seven flowing  
 streams, 7.67.8

Your bodies gleam with glory,  
7.72.1

Your car on the path of clarity  
carrying impulses, 7.69.1

### **Bhaga**

all gods be Bhaga (*bhagavān*),  
7.41.5

and Vāyu, 7.40.2

the giver of enjoyment, 7.41.2

the Lord of enjoyment, 7.15.11

Bhagavantah, 7.41.4

### **BṛhaspatiIndra**

As soon as born, Aditi proclaimed  
your greatness, 7.98.3

Bṛhaspati is rapid in impulsion,  
7.97.7

Bṛhaspati makes us sinless, 7.97.2

Bṛhaspati takes across the  
obstacles unhurt, 7.97.4

Become discerning by his help,  
7.97.8

Establish riches in the singer,  
7.97.10

King of the mantrās  
(*Brahmaṇaspati*), 7.97.3

Luminous steeds, 7.97.6

Make us enjoy the riches that are  
already given, 7.98.6

Victorious over the occult-deeds of  
the undivine forces, 7.98.5

Voiced with pure hymns, 7.97.5

We will be victorious through your  
true inspiration, 7.98.4

### **Indra**

A seat for you in your native  
abode, 7.24.1

Ahribudhnya, 7.34.17

All worlds cannot surpass you,  
7.21.6

And apportionment of riches,  
7.37.3

And Soma, 7.98.1

As Savior, 7.37.5

Awake to the wisdom in the mantra  
being uttered, 7.22.4

Baffled the wrath of foes, 7.18.16

Battle of ten kings, 7.33.3

Be friendly to us and the new  
sages, 7.22.9

Be not be away from us, 7.22.6

Become increaser of our friends,  
7.32.25

Benignant helpers (*shivāsah*),  
7.18.7

Brings continuous speech with  
words of purification, 7.24.2

Can achieve apparently  
impossibles, 7.18.17

Chose Vasiṣṭhās over Vayat,  
7.33.2

Combatant without need of steeds,  
7.20.3

Come here, even if you are far  
away, 7.32.1

Come in our front, 7.28.1

Conquer those whose speech  
destroys, 7.18.13

Create for us the supreme good,  
7.27.5

Destroy the demon-sorcerers,  
7.104.24

Destroy the mortals who are  
unfriendly, 7.25.2

Destroyed ninety-nine cities of  
hostiles, 7.19.5, 7.21.4

Devotee does not suffer loss,  
7.20.6

Devotee does actions to get his protection, 7.32.8

Do the right thinkings, 7.31.10

Enters the body of man, 7.20.1

Establish ecstasy and light in us, 7.25.3

Establish glory in us, 7.24.5

Filled earth and heaven, 7.20.4

Forefathers obtained all desirables from you, 7.18.1

Freed waters, 7.47.4

Friends of, 7.18.12

Give riches to devotees, 7.21.7

Give us the opulence, 7.29.1

Gives Sudāsa access to the Sun-world, 7.20.2

Golden arms of Indra, 7.34.4

Grant us plenitude and stability, 7.19.11

Guard the mantra of ṛishis, 7.28.2

Guard us with the steeds from the beyond, 7.19.7

He fashions the singer who fashions the mantra, 7.28.5

He gives to each type what is appropriate, 7.32.16

He shapes the soul-thoughts, 7.32.2

He who has faith in you helps others, 7.32.14

His perfect discernment, 7.27.4

His protections are many and integrated, 7.26.4

Hold in us the strength of the mighty, 7.24.4

Hurl Vajra with your intensity sharpened by Soma, 7.104.19

I am appropriate for your gifts, 7.25.4

I bend down with surrender, 7.32.20

I fashion the lauds which increase you, 7.22.7

I recite your names in a spirit of surrender, 7.22.5

If I were you, 7.32.18

In yajna, you are the offering, 7.32.24

Increaser of our felicities, 7.30.1

Increases his devotee, 7.32.6

Instruct us about enjoying the light in the journey, 7.32.26

Is kin to all the worlds, 7.37.7

Is king of divergent forms on earth, 7.27.3

Is my mantra ready and sufficient?, 7.29.3

Laud Indra on all sides, 7.31.4

Laws of action of Indra cannot be impaired, 7.31.11

Let not your mind wander away from us, 7.25.1

Likes only the Soma released by effort, 7.26.1

Lord of all moving and non-moving, 7.32.22

Makes all cities bright and pure, 7.26.3

Man will be as if immortal, 7.20.7

Master of Self-law, 7.31.7

May he rejoice in our hymns, 7.23.3

May Indra kill a person who calls me Yātudhāna, 7.104.16

May my children be near me, 7.33.1

May we cross over calamities, 7.32.15

May we cross the eternal waters  
 easily, 7.32.27  
 May we feel loved in approaching  
 you, 7.19.8  
 May we share in knowledge and  
 energies, 7.32.7  
 My will is in you, 7.31.5  
 No greater guardian than you,  
 7.32.19  
 None can attain your achievement,  
 7.22.8  
 None can impair his giving, 7.32.5  
 None like you, 7.32.23  
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actions, 7.93.7

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7.93.2

Increase us with new gifts, 7.93.4

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7.94.4

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7.93.3

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We Invoke you to win purity,  
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7.82.8

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7.57.5

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7.56.8

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He whom the gods lead, 7.59.1

Lead the thoughts to fulfilment,  
7.57.2

Let them nurse the manhood  
divine, 7.56.5

Lovely with the beauty of joy,  
7.56.6

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riches, 7.56.21

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knows the mystery, 7.56.4

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 7.59.10  
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 With the light banish the enemy  
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 the opulent, 7.81.6  
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 You grant manifold ecstasy to the  
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 7.83.5  
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Lead the ignorant man to the shore  
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7.60.12  
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7.60.10  
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ignorance, 7.65.1  
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7.66.18  
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7.64.1  
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Respects all the gods in the host,  
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Vasiṣṭhās, 7.33.6

### **Vāyu**

Come to our front, 7.90.1

Establish in us the Sun, Ray-cows  
and life-energy, 7.90.6

Gods are present in your adorers,  
7.92.4

Join knowledge, life-energy and  
achievement to us, 7.92.3

One who gives is born with  
plenitude in many births, 7.90.2

Protect us in our paths, 7.91.2

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7.91.6

Vāyu, Parjanya and, 7.36.3

We seek inspired knowledge with  
perfect hymns, 7.90.7

Work for the right birth of the son,  
7.91.3

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### **Vāstu**

Bestower of happiness, 7.54.1

May we have a dwelling, 7.54.3

Rejoice in us, 7.54.2

Remove the disease, 7.55.1

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### **Viṣṇu**

Conceal not that form of yours,  
7.100.6

Creates dwelling for human beings,  
7.100.4

Gives us thoughts quick to act,  
7.100.2

Heaven and earth, 7.99.3

Knows manifestation of knowledge,  
7.100.5

May Viṣṇu rule over us, 7.100.3

Nourish us amidst crooked things,  
7.99.6

One who hews a path, 7.100.1

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Viṣṇu, 7.40.5

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highest, 7.99.2

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